

# Damaged merchandise isn't too damaged for outreach

By Oscar Hoffmeyer Jr.  
SLIDELL, La. (BP)—Damaged merchandise from a grocery chain becomes part of an outreach ministry when First Baptist Church, Slidell, La., shares with families facing emergencies.

Pastor Hoyt Nelson said the Woman's Missionary Union had been operating a pantry ministry for sev-

eral years with articles the women donated. "When the store manager, Emmett Easterling, a member of our church, said he would like to find an outlet for food and other items that were good but not saleable, I said we could handle that through the program we already had."

Twice a week men pick up from the stores and deliver to the church's pan-

try. Women sort the items and fill orders that are then delivered to homes of those in need. Those working in the program are volunteer church members. The church spends about \$100 a month on gasoline.

Nelson said requests for help come from many sources—neighbors, police, church members knowing of a need and families themselves. The church seeks to meet emergencies rather than be the support system for a family.

"For example," Nelson said, "recently we got a call about a family whose trailer had burned. They had no insurance, the husband was dead, and the woman had four children. We were able to help her until she could get other help."

The pastor said the program is in operation because the church is concerned for persons, not because it is trying to operate a welfare agency. "We do not even give (assistance) to evangelize, although sometimes our program opens doors for witnessing."

However, the church has started two missions because of needs discovered in a community when families were being visited for the program.

A committee in the church operates the pantry program. From the requests that come to the church office, orders are filled from available items on hand. In most cases they are delivered to the home rather than the recipients coming to the church.

Orders are prepared according to available goods and distributed as evenly as possible, he said. "On the average a box will be valued at \$40, although this varies with family need."

One problem the committee has faced is criticism by the family when the church did not provide exactly what they requested. "We can distribute only what we have," Nelson said. "We never know what will come from the stores."

"The other day I got a call, on Sunday. A family needed gasoline. I said, 'We can provide that. What about food?' They said they hadn't eaten in two days so I brought them to the pantry and gave them food and even Pampers for the baby. They were transients from the North who had come South seeking work."

Last year the church distributed more than 610 boxes, including more than 100 to transients.

The program accomplishes three things, Nelson said. The church becomes a helping organization, families in need are helped during an emergency and the store benefits by having an outlet for unsaleable but usable goods and receiving a tax credit.

(Hoffmeyer is associate editor of the Louisiana Baptist Message.)

## High court kills liquor veto law

By Stan Hasty  
WASHINGTON (BP)—The U.S. Supreme Court ruled here Dec. 13 that the Commonwealth of Massachusetts violated the Constitution's ban on an establishment of religion by enacting a law giving churches veto power over licensing of bars and taverns in their immediate vicinity.

At the same time, Chief Justice Warren E. Burger, writing for the 8-1 majority, made plain that the ruling affects Massachusetts alone and does not overturn laws in 27 other states banning drinking establishments near churches, schools and hospitals. (81-878, Larkin vs. Grendel's Den, Inc.)

The critical difference, Burger said, is that the Massachusetts legislature in 1970 passed a law giving churches the right to block bars and taverns within a 500-foot radius of their premises. (Continued on page 3)

## Group robbed of Christmas gift money

RECIFE, Brazil (BP)—Southern Baptist missionary Clara Williams and two Brazilian co-workers were robbed Dec. 6 of \$2,000 set aside for Christmas gifts of clothing for the poor.

The robbery occurred at a fast-food restaurant in Recife where Williams and her two companions had stopped for a meal after withdrawing the money from a nearby bank. Two men who apparently had observed the bank withdrawal entered the restaurant, snatched the briefcase containing the money and fled.

Williams chased the men, who jumped into the trunk of a waiting car. When she approached the car one of the men pointed a revolver at her. She darted behind a lamppost as the car roared away.

The money had been intended for purchase of clothing for poor families in a drought-stricken region of northern Brazil. Williams, a Tennessean, teaches at the Seminary for Christian Educators in Recife and coordinates several mission projects in rural areas.

# Asian Indians study Bible in Pearl home

By Anne Washburn McWilliams  
The "laser" which hit the metropolitan Jackson area in September found a target. As a result, Asian Indians are now meeting monthly for Bible study



Mildred Michael, member of First Baptist Church, Jackson, displays an ornament made in her native country, India.

in the home of Anand and Mildred Michael, at 672 Randall Circle in Pearl. The Michaels are members of First Baptist Church, Jackson.

The laser project, sponsored by the Mississippi Baptist Convention Board, the Home Mission Board, and Hinds-Madison and Rankin Associations, was designed to discover and establish work among four language groups, Korean, Asian Indian, Spanish, and deaf.

To Asian Indians at the "ingathering" Sept. 23, at First Baptist Church, Jackson, the Michaels extended an invitation to make their home a regular meeting place, and set the last Saturday night of each month as the usual meeting time. Six attended the October meeting, and nine came to the next meeting, delayed until Dec. 4 on account of Thanksgiving holidays.

"The Bible study is basically for fellowship among persons of Indian origin—not necessarily Baptist—anyone is welcome," said Anand Michael.

"At first we thought we would invite Christians from India," Mildred said. "But then we said we would open the

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# Flood relief unites Honduran community

TEGUCIGALPA, Honduras—Baptist flood relief brought feuding factions in the Honduran community of Tierra Blanca together for the first time in years, and strengthened a struggling Baptist mission.

Although Baptists provided manpower and \$30,000 from Southern Baptist relief funds, they planned and directed the work in conjunction with community leaders, says Jim Palmer, who is coordinator of Christian social ministries for the Honduras Baptist Mission (organization of Southern Baptist missionaries).

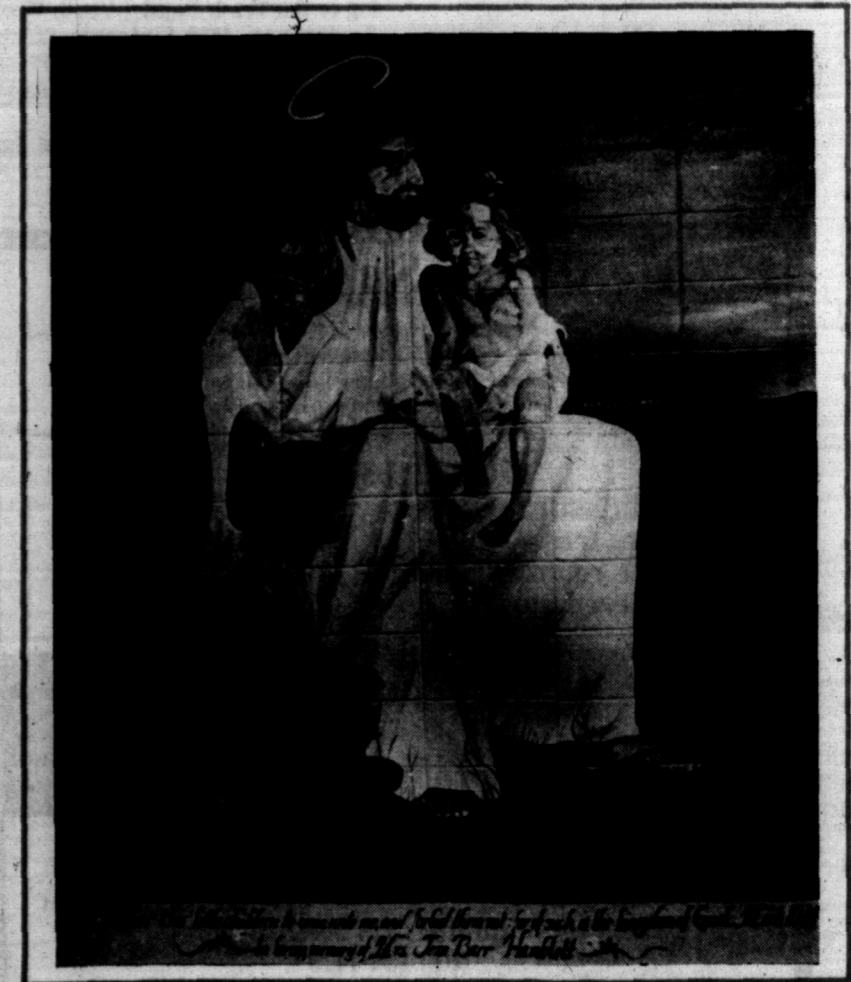
After flooding took 196 lives and left more than 2,000 homeless in southern Honduras last May, the Baptist convention's Commission of Christian Social Ministries and the First Baptist Church of Choluteca investigated the flooding and decided to concentrate on

Tierra Blanca, hoping to strengthen the mission there.

Immediately, they began rebuilding roads, bridges and houses, using a food-for-work program. They provided fertilizer and seed and helped farmers replant lost crops.

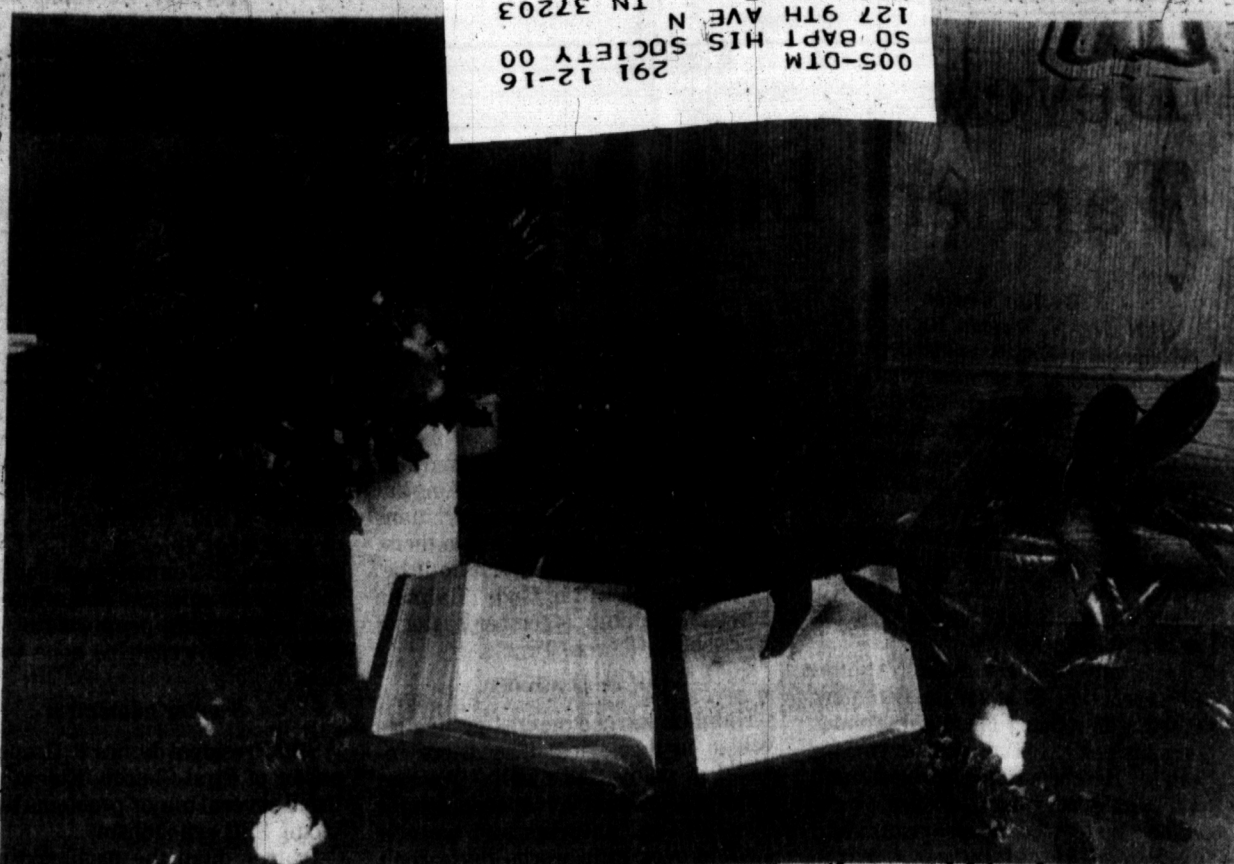
The reconstruction left the town transportation system better than it was before the flooding. After the roads were improved, bus service was made available for the first time, connecting Tierra Blanca with neighboring communities. Vegetables and dry goods became available on a daily basis.

Before the flood, children often missed school because no bridge crossed the river that divided the community. Now a new bridge enables children to attend classes even in the rainy season. (Continued on page 2)



## Mural honors Mrs. Hamblett

Mrs. Jean Hamblett of Magee has been honored by a mural painted on the wall of the pre-school area at First Church, Magee. Mrs. Hamblett, who was director of the creepers' department, died in an attempted hold-up of her grocery store. She had been a pre-school worker for many years. The mural was painted by Mrs. Sally Buffington. It goes from floor to ceiling and stretches between two doors. Mary Lou Amason is pre-school director. Oliver Ladnier is pastor.



The staff of the Baptist Record wishes for all of its subscribers and friends a very joyous Christmas based on a faith in the Christ of Christmas and a happy and meaningful New Year based on that same faith.

Don McGregor  
Tim Nicholas  
Anne McWilliams  
Evelyn Keyes

Florence Larrimore  
Renee Walley  
Betty Anne Bailey  
Gail Wood

Due to the arrangement of our second-class postal permit, there will be no issue of the Baptist Record next week. It has been with joy and gratitude that we have served you through this ministry throughout the past year.

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The

# Baptist Record

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## Vehicles into weapons

# Drunk driving panel report warns of problem's scope

By Stan Hasty  
WASHINGTON (BP)—As Americans approached the Christmas holiday season, the Presidential Commission on Drunk Driving issued a set of preliminary recommendations along with a warning that the problems caused by drunk drivers must receive continuing attention if the carnage on the nation's roads and streets is to be reduced significantly.

Appointed last April by President Reagan, the commission released a 52-page interim report containing dozens of recommendations calling on

Americans to assault head-on the menace of drunk drivers. It will release a final report by April 1, 1983.

Reagan, appearing with commission chairman John A. Volpe at a White House ceremony marking National Drunk and Drugged Driving Awareness Week, declared that decisive action against drunk driving should be taken now because of Americans' obvious concerns about this problem. "Action can be taken when the people are concerned enough," he said, adding "people are not only concerned now, they're mad."

He said further, "Our loved ones are not being killed in drunk driving 'accidents'... They're dying because some of the nation's motorists have chosen to turn their vehicles into weapons."

Some 25,000 Americans die each year, and another 700,000 are injured, in auto crashes caused by drunk drivers.

At the same time, the commission's report sounded the hopeful note that increased public awareness of the problem and tougher laws in some states and localities have resulted this year in dramatically reduced fatality and injury statistics.

The report specifically recommends the immediate adoption by all states of 21 as the minimum legal drinking age for all alcoholic beverages.

(Continued on page 3)

# King retires from MBCB; Dangerfield takes post

Kermit S. King, since Jan. 1, 1953, the director of the Church Training Department for Mississippi Baptists, on Dec. 17 announced his retirement from that post effective Dec. 31, completing 30 years in the position.

An announcement later in the day, following a decision of the Mississippi Baptist Convention Board's Executive Committee, was that Mose Dangerfield, consultant in the Convention Board's Sunday School Department, would be the new Church Training director effective Jan. 1.

King, 62, a native of McMinnville, Tenn., and a bachelor, indicated he planned to move immediately to Chattanooga, Tenn., where a sister resides. He attended public schools and a business college in Chattanooga. He is a graduate of Carson-Newman College in Jefferson City, Tenn., with a bachelor of arts degree magna cum laude and of Southwestern Seminary with a master of religious education degree. While in college he was the recipient of the W. Douglas Hudgins Scholarship Award, which was given by the faculty and student representa-

tives on the basis of scholarship and leadership.

He served in the United States Army during World War II and was associate in the Church Training Department of South Carolina before assuming the position of director in Mississippi.

Dangerfield came to his position with the Sunday School Department from that of minister of education for First Church, Biloxi. His present position is adult consultant.

He is a native of Moncks Corner, S. C., where he attended public school and was graduated from high school. He attended Columbia Commercial College in Columbia, S.C., and was graduated from the University of South Carolina in Columbia with a bachelor of arts degree. He is also a graduate of New Orleans Seminary with a master of religious education degree.

Dangerfield served in the U.S. Marine Corps for two years, from 1951 through 1953. He also has been minister of music, education, and youth at First Church, Frisco City, Ala.; West

(Continued on page 3)

# Mississippians appointed by Foreign Board

Mississippi pastors, three women who are Mississippi natives, and a former state pastor are among new appointees to the Foreign Mission Board. Also, a Mississippian was named a special project worker.

Paul and Margie Thibodeaux will work from a base in Vienna, Austria, where they will be fraternal representatives with Baptist churches in Eastern Europe. He is pastor of Mantee Baptist Church, Mantee.

His parents, Mr. and Mrs. Abbie Thibodeaux of Oxford are former home missionaries.

He is a graduate of the University of Mississippi and earned the master of divinity degree from New Orleans Seminary. He has been assistant to the president at the seminary and was pastor of Holly Hills Baptist Mission in Biloxi.

Mrs. Thibodeaux, the former Margie Harris of Palmouth, Mass., grew up in Oxford and attended Wood Junior College in Mathiston. She participated in seminary studies at New Orleans and worked as a preschool teacher in New Orleans.

The Thibodeauxes have two children, Amy Patres, born in 1975; and Paul Jason, 1979.

Carl and Lillian Prewitt will serve in the Philippines where he will be a general evangelist and she will be a church and home worker. He is pastor of Bellevue Baptist Church, Shelby, Miss.

A Cleveland, Miss., native, Prewitt grew up in Benoit and is a graduate of Mississippi State University. He earned the master of divinity degree

(Continued on page 2)



King



Dangerfield



# Develop the goals, says Tanner, but depend on God

By Jim Newton

SAN JUAN, Puerto Rico (BP)—Warning that Baptists must depend on God instead of denominational programs, Southern Baptist Convention Home Mission Board President William G. Tanner said there is no room for counterfeit goals in the denomination's Bold Mission Thrust.

"We've got to believe it can be done," Tanner said regarding the Bold Mission Thrust (BMT) plan to proclaim the gospel to every person in the world by the year 2000.

Speaking to the annual National Conference of Evangelism Directors meeting in a San Juan Hotel, Tanner emphasized, "God can do it, even if we can't." He encouraged the state and national evangelism leaders to develop strategies and programs and work to accomplish the goals—but to depend more on God than on their strategies and programs.

"We cannot say, tongue in cheek, 'We've got to reach our land for Christ,' and then say on the other hand, 'We know this is an impossible goal,'" Tanner said. "There is no room for counterfeit goals in Bold Mission Thrust."

## Lagging behind

Tanner acknowledged the SBC is lagging behind current BMT goals in both the number of conversions and starting new SBC churches. Citing reports projecting the number of baptisms for 1981-82 at about 400,000, Tanner observed "that's 600,000 behind the one million a year we will have to baptize to reach BMT goals by the year 2000."

Pointing out about half the number of new churches started each year are lost because of merger and disbanding, Tanner said it will be necessary to start about 28,000 new churches to reach the goal of 50,000 SBC congregations in America by the year 2000. "We have to admit we will lose half the churches we start."

Tanner commended the leadership

## BMT support continues climb

NASHVILLE, Tenn. (BP)—Financial support for Bold Mission Thrust continues to increase, according to the latest report on Cooperative Program receipts from the Southern Baptist Convention Executive Committee.

For October, the first month in the committee's fiscal year, the 34 state conventions which make up the Southern Baptist Convention contributed \$7,972,260 to the national and worldwide mission and educational causes of the SBC.

That reflects an increase of 16.59 percent (\$1,134,449) over donations in October 1981.

Due to differences in the payment schedules of the different states, percent increase and decrease figures are not very meaningful after one month of the fiscal year. However, the 18 conventions which sent at least \$50,000 to the Cooperative Program in October all showed increases over 1981 as did 26 of the 34 conventions.

Five conventions contributed more than \$500,000 each to help underwrite Bold Mission Thrust, the SBC effort to present the message of Jesus Christ to the entire world by the year 2000: Texas, \$1,350,650; North Carolina, \$630,161; Georgia, \$623,421; Alabama, \$619,093 and Tennessee, \$548,976.

Designated contributions (in addition to Cooperative Program gifts) from the states jumped over the \$1 million mark for October to \$1,016,879—an increase of 5.17 percent over the same month last year.

## Tithing emphasis begins

The Year of the Tithe is a project to utilize all teaching channels in the churches and denomination to educate and commit the Baptists of Mississippi to the age-old principle of the tithe as a minimum guide for giving to support the work of the Lord through the local church. At its recent annual session in Jackson, the messengers of the convention adopted a resolution of support with the following recommendations:

"Our concern is for a great host of Baptists who give little or nothing to the work of the Lord through the churches."

"Each church and church leader is responsible for teaching the people and urging their obedience through giving."

"The year 1983 has been designated as The Year of the Tithe in Mississippi. Therefore, we the members of the Mississippi Baptist Convention Board commend this emphasis to the churches of the convention. (1) We urge each church to support this emphasis in prayer. (2) We urge the Baptist Record to call on church lay leaders to support a tithing emphasis in the churches during the year. (3) We urge

of longtime Mississippi pastor Robert L. Hamblin, the HMB's vice president for evangelism who addressed the group for the first time after two months in his new role.

Hamblin told the evangelism directors Bold Mission Thrust is nothing but a new name for an old task Christians have had since Jesus gave it to them. "We can do it and we must do it because it is the will of God," Hamblin stressed. Hamblin is former pastor of Harrisburg Church, Tupelo.

## Our responsibility

Hamblin warned against getting involved in theological discussions instead of doing God's will. "We can fight battles that have been fought through the centuries and we can quibble over little words that aren't very important and we can argue about who believes the Bible the most and who has the right theology and who doesn't but there is a world of people lost and dying and our responsibility is to take Jesus Christ to those people," Hamblin said.

Hamblin called for unity in evangelism and missions within the denomination "because we believe the Bible and because Jesus Christ is Lord and Master of our lives."

"Our responsibility," he said, "is to take the gospel to the world, enfolded in our own personal love for God and for each person in the world so we can make the gospel believable."

Several speakers during the four-day meeting at La Concha Hotel in San Juan emphasized prayer as the key to the success of Bold Mission Thrust and all evangelistic efforts. "We must die to our programs and let God make them viable and effective through the power of prayer," said Glenn Sheppard, special assistant in prayer for spiritual awakening at the HMB.

Kenneth L. Chafin, former director of the HMB evangelism division and pastor of South Main Church, Houston, called for a comprehensive SBC strategy for winning America to Christ, discussing eight factors that must be considered in such a strategy.

Chafin's eight factors included acknowledging the gospel is the only word that speaks to the deep and profound needs of modern mankind, that all strategies will succeed or fail to the extent they help the local church, that

strategy designers must understand their field and its needs and that if the SBC continues as it is now, "we will not win America to Christ."

Other factors he listed included the need for defining a biblical theology for evangelism, the need to triple the number of SBC congregations as part of a strategy to start new churches, continued SBC emphasis on equipping the laity for missions and evangelism and challenging people with something so big it can't be done without God.

## Secular humanism

SBC President James T. Draper Jr., pastor of First Church, Euless, Tex., listed several major problems he sees facing SBC evangelism.

Draper cited the problems of urbanism, a concern for true discipleship, the breakdown of the family, the advance of secular humanism and worldly values in the church, the increase of leisure time in an affluent society, adverse theological winds, business as usual in the church and the need for creative, aggressive leadership in SBC evangelism.

Draper warned that "the extreme theological stance of the left will absolutely kill evangelism," adding if conservatives don't "stand firm there'll be no evangelism. Your jobs (as evangelism directors) will be abolished." (A story on Draper's comments was in last week's issue.)

About 30 churches in Puerto Rico and the Virgin Islands held revivals in connection with the conference, about half with Spanish interpreters for the evangelists. Larry Wilkerson, director of evangelism for Puerto Rican Baptists, said about 100 persons made public decisions for Christ, according to initial reports, but Wilkerson said the number may double when final reports come from the churches holding revivals after the conference.

(Newton is HMB news editor.)

## Seminary celebrates

BANGKOK, Thailand—Thailand Baptist Theological Seminary in Bangkok celebrated its 30th anniversary in October. The seminary which has graduated 117 students, was started just three years after Southern Baptists began work in Thailand.

# SEEDS gets national honor on Today show

By Patti Stephenson

NEW YORK (BP)—Two editors of a magazine published in the basement of a Georgia Southern Baptist church have garnered the top award for best magazine coverage in the first annual World Hunger Media Awards sponsored by entertainer Kenny Rogers and his wife, Marianne.

Gary Gunderson, editor and Tom Peterson, associate editor, won for their coverage of women and hunger in the February issue of SEEDS, a publishing ministry of Oakhurst Baptist Church in Decatur, Ga. The \$10,000 prize was one of six first-place awards in recognition of the best newspaper, magazine, film, television, photojournalism and book coverage of world hunger from July 1981 through June 1982.

SEEDS is the sole religious publication among the winners which include: newspaper—Ann Crittenden, New York Times; photojournalism—Kent Koberstein, Minneapolis Tribune; film—Leigh Wharton/Barbara Gor-

don, Wharton International Films; television—Gene Reynolds, "Lou Grant," and book—co-winners Frances Moore Lappe, author of Diet for a Small Planet and John R. K. Robson, author of Famine: Its Causes, Effects and Management.

The awards were announced on NBC's "Today" show Nov. 23 and were presented at a ceremony held at the United Nations.

The awards are administered by World Hunger Year, a non-profit organization begun by the late singer Harry Chapin. In announcing a donation of \$1 million to fund the media awards, Rogers credited Chapin with arousing his concern for world hunger.

SEEDS grew out of a hunger committee formed in 1976 at Oakhurst church. After producing several newsletters on hunger problems, members Gunderson and Andy Loving left their respective jobs as carpenter and probation officer to develop the church's hunger ministry full time without salaries.

The newsletter expanded to a magazine format in February 1979, with Gunderson as editor. Financial support from Oakhurst, 2,500 subscribers and a typesetting business now undergird a staff of six.

(Patti Stephenson is Home Mission Board assistant news director.)

## Dean elected vice chairman

MEMPHIS—W. Fred Kendall II, pastor of First Church, Union City, Tenn., was elected chairman of the board of directors of Baptist Memorial Health Care System, Inc., here Tuesday at the semi-annual meeting of the corporation's governing body.

George H. Dunklin, president of Planters Cotton Oil Mill, Inc., Pine Bluff, Ark., was chosen first vice chairman; and Cameron Dean, a planter from Tribbett, Miss., second vice chairman.

Irvin Hays, pastor of Bartlett (Tenn.) Church, was re-elected secretary.

Kendall succeeds William A. Crabill, a planter from Marks, Miss. The corporation is composed of the three units of Baptist Memorial Hospital and nine affiliate health care institutions.

The Baptist conventions of Arkansas, Mississippi, and Tennessee own the corporation with each providing nine directors.



Paul and Margie Thibodeaux



David and Mildred Moreland



Carl and Lillian Prewitt



Robert and Marsha Ford



David and Mary Southerland

## Clover's gift creates professorship in arts

An endowed academic professorship at Louisiana College has been created with a \$100,000 gift from Mr. and Mrs. Chandler Clover of Jackson, Miss.

The Clovers, both graduates of Louisiana College, presented a check to LC President Robert L. Lynn during a board of trustees business dinner. The professorship honors the late E. O. Wood, long-time chairman of the department of psychology and debate coach at Louisiana College.

The E. O. Wood Professorship will be awarded to a faculty member in the department of communication arts. The recipient will be chosen later.

Dividends from endowed academic professorships and chairs, which require a \$500,000 donation, are used to attract and hold outstanding professors at LC.

Clover, an ace debater under Wood at LC, is vice-president of Health Group, Inc., a Nashville-based corporation which owns health care facilities in 13 states. He was the founding executive director of Woman's Hospital and Riverside Hospital in Jackson, both of which were acquired by Health Group, Inc. in 1981.

Mrs. Clover was a Distinguished Alumna of Louisiana College in 1970. She was named Woman of Achievement by the Mississippi Press Women's Association in 1979. A past president of the Jackson Symphony League, she edited The Jackson Cookbook.

Clover is a former chairman of the deacons at First Church, Jackson. He is chairman of the board of Mississippi Opera and is a past president of both the Jackson Symphony Orchestra and

# Mississippians appointed by Foreign Board

(Continued from page 1)

from Mid-America Seminary and attended New Orleans Seminary.

Mrs. Prewitt is the former Lillian Pevey, a native of Hazlehurst. She grew up in Scott and is a graduate of Mississippi State and earned the master's degree from Delta State, and the master of religious education degree from Mid-America Seminary. She has worked as a teacher and as a bank employee.

The Prewitts have one child, Matthew Bradley, born in 1980.

David and Mary Lynn Southerland will work in Belgium where he will be a

general evangelist and she will be a church and home worker. He is pastor of First Church, Bartow, Fla.

He is a graduate of Mississippi College and earned the master of theology degree from New Orleans Seminary. He has been pastor of several Mississippi churches including Providence in Carrollton, McCarley Church, and Carey Church.

Born in DeKalb, Mrs. Southerland, the former Mary Lynn Perkins grew up in Macon and is also an MC graduate. She has taught school in Jackson and Rolling Fork and was a student summer missionary in Georgia and Wyoming.

The Southerlands have two children, Shane Daniel, born in 1970; and Cheryl Lynn, 1981.

Robert and Marsha Ford will serve in Scotland where he will be a general evangelist and she will be a church and home worker. He is pastor of First Church, Woodland Mills, Tenn.

Mrs. Ford, the former Marsha Waldrop, grew up in Holly Springs and is a graduate of Mississippi University for Women. She has taught school in Florida and Louisiana.

The couple have one child, Jason Marshall, born in 1977.

David and Mildred Moreland will serve in Upper Volta where he will be a pilot and she will be a church and home worker. He is associate pastor of Temple Church, Monroe, La.

She is the former Mildred Bagwell of McComb.

They have two children, Brad Aaron and Brett Allen, born in 1971.

Carol Fairley of Ruleville was named a special project medical worker to Ghana, where she will work as a nurse.

She is a graduate of William Carey College and attended Southern Seminary. She is a charge nurse at North Sunflower County Hospital in Ruleville. She has done nursing work in New Orleans, Wyoming, Kentucky, and Massachusetts.

## Flood relief unites Honduras

(Continued from page 1)

son, Missionary Larry Elliott designed and supervised bridge construction and local workers built it.

Spiritual changes accompanied the physical changes in the community. Ralph Wilson, Southern Baptist missionary evangelist in the area, participated in every phase of the project, from preaching to hauling materials. Evangelistic services were held each week and a Sunday School was begun. Ten people have made professions of faith in Christ and await baptism. The mission which remained static for so long is now planning to organize into a self-supporting church.

## Off the Record

Chester Vaughn tells this: Two oysters were swimming in a bowl. One asked the other where they were. "We're in a bowl of oyster stew in a college cafeteria," the second said. The first then asked, "Then, what are we both doing here?"

# Baptist Youth World Congress announced

By Jim Lowry

BUENOS AIRES, Argentina (BP)—Youths from around the world will gather in Buenos Aires in a show of global and spiritual unity July 11-15, 1984, for the Tenth Baptist Youth World Conference.

An estimated 6,000 Baptist youth from 60 countries are expected for the conference, sponsored by the Baptist World Alliance, in the new Obras Sanitarias Stadium.

The conference, originally planned for 1983, was delayed because of the Falklands-Malvinas conflict involving Great Britain and Argentina.

Local arrangements chairman Raul Scialabba expressed hope that holding the meeting in Argentina would be perceived as a spirit of fraternity and Christian love in spite of political, racial, social and economic differences around the world.

Paul Montacute, national youth officer for the Baptist Union of Great Britain, expects several British youth to attend.

Argentine Baptists are enthusiastic about the opportunities of hosting a worldwide Baptist conference in their country which is 98 percent Catholic. It will give Baptists there tremendous

visibility and a positive witness to people with whom they otherwise would have no contact.

Mississippi Baptists are already involved in a partnership missions outreach to Argentina, Uruguay, and Paraguay. A number of volunteers have served in missions projects in the three countries.

"The goal of the program is to demonstrate unity through diversity," according to Beverly Sutton, program chairperson and field services department director at the Southern Baptist Woman's Missionary Union, Birmingham. "We hope the program will show the message of peace is not just the absence of war between nations, but an energizing personal peace available through Christ."

Each day of the five-day program will focus on one area of the theme—"Jesus Christ—The Trust: Our Faith, Our Commitment and Our Peace." Prayer and dialogue will center on specific needs of a nation each day.

Because of varying economic situations around the world registration fees vary. Registration will be \$60 per person for the U.S.A., Canada, Europe, Japan, New Zealand and Australia. It will be \$20 per person for Latin America, South America, Central America, Mexico, the Caribbean, Asia and the Middle East. On Oct. 1, 1983, registration fees will increase to \$70 and \$25 respectively.

Registration forms and informational brochures are available by writing to the Tenth Baptist Youth World Conference, 1628 Sixteenth Street, N.W., Washington, D.C. 20009. Please specify the number of registration forms and brochures needed.

(Lowry writes for the Baptist Sunday School Board.)

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# Tellers Committee named for 1983 SBC

NASHVILLE, Tenn. (BP)—The Tellers Committee for the 1983 Southern Baptist Convention in Pittsburgh has been announced by SBC President James T. Draper Jr. and Registration Secretary Lee Porter of Nashville. That committee includes one Mississippian.

Draper, pastor of First Baptist Church of Euless, Texas, previously had announced that James H. Landes, retiring executive director-treasurer of the Baptist General Convention of Texas, would be chairman of the tellers, who are charged with tabulation of all votes taken during the convention.

Bylaw 10, Section 4 of the SBC Constitution requires that the "president, in consultation with the registration secretary, shall appoint the tellers."

Named to the committee are three state executive directors, George E. Bagley of Alabama, Ellis Bush of Pennsylvania-South Jersey, and Roy Owen of the Northern Plains.

Also to serve on the tellers body are Frank R. Campbell, pastor of First Baptist Church, Statesville, N. C., and president of the Baptist State Convention of North Carolina; James E. Yates, pastor of First Baptist Church of Yazoo City, Miss., and president of the Mississippi Baptist Convention; R. Kirby Godsey, president of Mercer University in Macon, Ga.;

Duke K. McCall, chancellor of Southern Baptist Theological Semi-

nary in Louisville, Ky.; Dorothy E. Sample, president of the Woman's Missionary Union, auxiliary to the SBC, of Flint, Mich.; James L. Sullivan, retired president of the Baptist Sunday School Board in Nashville, and former president of the SBC; Mrs. Clayton Teague, president of the District of Columbia Baptist Convention WMU; and John J. Hurt, editor emeritus of the Baptist Standard, news journal of Texas Baptists, in Dallas.

Draper said he had consulted with Porter about the persons to serve on the Tellers Committee, and informed the two vice presidents—John Sullivan, pastor of Broadmoor Baptist Church of Shreveport, La., first vice president, and Gene Garrison, pastor of First Baptist Church of Oklahoma City—about the appointments.

Draper told Baptist Press he probably will not be able to announce the other key committees—resolutions, credentials, and committee on committees—by Jan. 1 as he earlier had promised. He said, however, that he plans to meet with Garrison and Sullivan soon and hopes to be able to make the appointments early in January.

"When I said I would do it by Jan. 1, I didn't realize I would be out of the office so much. The trip to the Middle East also slowed me down, but hopefully I will be able to make the appointments by the first week in January," he said.

## Hotel rooms filled for Pittsburgh SBC

NASHVILLE, Tenn. (BP)—All of the rooms assigned to the Southern Baptist Convention for the 1983 annual meeting in Pittsburgh have been filled, convention manager Tim Hedquist says.

Hedquist said the Pittsburgh Convention and Visitors' Bureau is "looking for other hotels and dormitory facilities for messengers," but added that persons who do not already have room reservations should await subsequent announcements of room availability.

Approximately 6,500 rooms were allocated to the SBC. Of them, 40 percent were included in the block reservations. The drawing for priority assignment of the blocks was made in July, leaving 3,800 rooms available for individual messengers.

"On the first day for individual requests—Oct. 1—we received 3,000

requests. On the second day—Oct. 2—we received more than we could fill," Hedquist said. "The convention bureau is now looking for other facilities to house messengers."

Hedquist said one of the reasons individual rooms are so scarce is that "block reservations have cut drastically into the allocation of rooms. A recommendation will be made at the 1983 meeting to eliminate all block reservations, except for the Convention and for the Woman's Missionary Union. All other reservations "made through the city housing bureau will be made on an individual basis."

The convention manager said that "many persons who made requests for blocks of rooms also made individual requests . . . and plan to take the best of the two. Perhaps some rooms will be released March 1, when block room reservations must be made or released."



Singing Churchmen officers

This is the executive committee of the Mississippi Singing Churchmen. From left they are Dan Hall, director, Church Music department, ex officio; Agnes Batson, secretary, Church Music department, treasurer; Graham Smith, Clinton, handbell director; Lee Gordon, Jackson, secretary; Don Nichols, Lucedale, south area director; Farley Earnest, Brandon, president; Franklin Denham, Meridian, central area director; Ray Burke, Amory, north area director; Perry Robinson, Laurel, mission coordinator; Jim Watson, Hattiesburg, instrumental director; and Bill Sellers, Brandon, publicity. Vice president Louis Nicolosi of Petal is not pictured.

## capsules

### 10,000 won in Paraguay

ASUNCION, Paraguay—Some Baptist churches in Paraguay are reporting 10 to 50 percent increases in church attendance after evangelist Luis Palau's September evangelistic crusade, which produced about 10,000 decisions for Christ. Often called the "Billy Graham of Latin America," Palau recorded the largest response of his 20-year ministry as 1,690 people registered decisions for Christ at the final service in Asuncion. Observers said the recent campaign reached many urban professionals and university students. Paraguayan President Alfredo Stroessner also approved nationwide distribution of 100,000 Bibles and study courses to school children.

### Singles to ski

NASHVILLE—A single adult ski conference is scheduled for Feb. 11-14, 1983, at Glorieta (N.M.) Baptist Conference Center.

Entitled, "Blueprints for Successful Relationships," the conference will feature Jerry Wilkinson, director of the Human Resource Management Center, Houston, Tex., as leader of the evening seminar sessions.

Cost of the three-day event is \$68 for the ski package, plus accommodations.

A \$26 deposit fee should be sent to Glorieta Conference Center, Box 8, Glorieta, N. M. 87535. Please specify single adult ski conference.

Those who cannot remember the past are condemned to repeat it. George Santayana

### Evening classes

New Orleans Seminary will begin an expanded evening program of study in January.

"This is the first step in what we hope will eventually be a complete course of academic study offered week nights and Saturdays," Landrum Leavell, president of the seminary, said. "In these times of economic uncertainty, the student often needs to devote the 8 to 5 daytime hours to secular employment, which eliminates the opportunity to attend seminary."

Expanding the academic study of New Orleans Seminary is nothing new, according to Leavell. The seminary already offers satellite programs in Shreveport and Pineville, La., Birmingham and Mobile, Ala., Tupelo, Miss., Miami, Marietta, Ga. and Puerto Rico.

## Charges against Crouch dropped

LOS ANGELES (EP)—Gospel singer Andrae Crouch said November 17 that cocaine found by police in his car did not belong to him, suggesting it belonged to a friend.

In a radio interview with a Los Angeles station, the five-time, Grammy-award winning singer and composer said he works with musicians and people with many different values. Known for a strong evangelical faith, Crouch said he could be faulted for placing "too much trust in other people."

Crouch was arrested for driving erratically. Police found a vial containing 0.08 grams of cocaine in his car. Authorities dropped a possession charge because the amount was so small.

"I must say that this has been the most trying time of my life," Crouch said. "And I have never felt so much love by the family of Christ as I have in these past few days." Crouch said he did not protest his arrest at the time because he thought there was nothing he could say to convince authorities or fans of his innocence.

## Drunk driving final report warns of problem's scope

(Continued from page 1)

Police at all levels should be encouraged, the report suggests, to apply "selective enforcement" techniques, including randomly selected and judicially approved roadblocks to get more drunk drivers off the roads. The commission estimates that as few as one in every 2,000 drunk drivers is ever arrested.

To help police in making DWI (driving while intoxicated) arrests, the report adds, preliminary breath test laws should be enacted by all states, and citizens should be encouraged to report to police suspected drunk drivers.

Once an arrest has been made, prosecutors and courts should not reduce DWI charges, and courts and judges should impose mandatory fines and jail terms.

In addition, the panel said state laws are needed to classify as felons those who cause death and serious bodily injury while driving intoxicated and to require any person convicted of drunk driving to pay restitution to his victims.

State and local governments should also enact laws to help drunk drivers' victims, the report concludes.

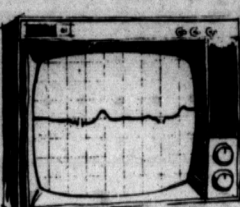
The report also recommends that rehabilitation and education programs for convicted drunk drivers should supplement, not replace, their punishment.

More general recommendations include:

- Establishment of a permanent national panel with the ongoing task of fighting drunk driving;
- State legislation providing funding for increased efforts in enforcement, prosecution, adjudication, education, and treatment;
- State and local task forces to call continuing attention to the problems associated with drunk driving;
- Support for grassroots citizen advocacy groups such as Mothers Against Drunk Driving (MADD) and Students Against Drunk Driving (SADD); and

Thursday, December 23, 1982

BAPTIST RECORD PAGE 3



## Intensive care

Dedicated to strengthening families  
Directed by a team of family life specialists

### Prayer in the home

All the praying we do as a family is the table blessing. We hear the statement, see it on bumper stickers, "The family that prays together stays together." Is this true? Should we try to have family prayers? I believe this used to be called the family altar.—PWC

It is traditionally believed that Bible reading and prayer were held in most early American homes. We doubt that this is really true. In the devout homes, yes. Calvin Coolidge is supposed to have said, "The true civic center of our municipalities will be found around the family altars in America's homes." Maybe this is one reason, at least, why it seems that most everything today is off center.

There are many ways to pray. Most "prayer" is by rote, using the same phrases, same requests, same thanksgivings. Some prayer is conversational, talking to God with eyes open as though you believe he is really present. Listening may be prayer. Thinking and working may be in the attitude of prayer, else how could we "pray without ceasing?" Prayer is communion with God, so it is a highly

personal and individual matter. In intercessory prayer, it seems that God somehow transfers some of our spiritual strength to the person for whom we are praying.

Let us pray both personally and together. "Together" prayers may be extemporaneous in the family. They sometimes should be thought out carefully. Speak with God in a reverent but not unnatural tone of voice. Children should understand what is said. Be simple. Do not repeat. God does not have to be begged for blessings. Thanksgiving should be the dominant note. Time: whenever you can get the most family members together. Be brief. "You are not heard for your much speaking," Jesus said. Keep your praying up to date, majoring on current family events and needs.

No, the family that prays together, does not always stay together, but it certainly helps! And yes, keep on saying the blessing at the table, for God is great and God is good!

Inquiries should be addressed to Intensive Care, the Baptist Record, Box 530, Jackson, MS 39205.

## High court kills liquor veto law which allowed . . .

(Continued from page 1)

mises by the simple act of objecting in writing. That law, he said, had the primary effect of advancing religion and created the danger of "political fragmentation and divisiveness along religious lines."

Controversy over the Massachusetts law arose in 1977 when Grendel's Den, a restaurant located on Harvard Square in Cambridge, applied for a liquor license.

But the Holy Cross Armenian Catholic Parish, situated 10 feet from Grendel's, objected. Subsequently, the Cambridge License Commission rejected Grendel's application, an action

## King retires from MBCB

(Continued from page 1)

Jackson Church, Jackson; and First Church, Camden, S. C. He was minister of education and youth at First Church, Clinton, before going to Biloxi.

He has been president of the Mississippi Baptist Religious Education Association, second vice-president of the Mississippi Baptist Convention, and a trustee of Blue Mountain College.

Though he was never ordained, King spent a great deal of time in interim pastorates throughout Mississippi. Dangerfield is ordained.

upheld on appeal by the Massachusetts Alcoholic Beverages Control Commission.

Grendel's then sued both the local and state commissions in federal district court, claiming that the 1970 law violated the First Amendment's prohibition of an establishment of religion.

That court agreed with the restaurant but was overruled by the First Circuit Court of Appeals. Later the First Circuit reversed itself, thereby upholding the district court's decision.

Burger cited the high court's three-pronged test used since 1971 to decide church-state conflicts. That year, in Lemon vs. Kurtzman, the court held that a law must have a secular legislative purpose, must have the effect of neither advancing nor inhibiting religion, and must not foster excessive government entanglement with religion.

While granting the secular purpose of the Massachusetts law, Burger ruled it failed the other two tests. By "conferring upon churches a veto power over governmental licensing authority," he said, the law unconstitutionally advances religion.

(Hastey writes for the Baptist Joint Committee.)

**FOR SALE: 1965 Chevy Bus, 18 seats, overall condition fair, accepting bids till Jan. 15. Church reserves right to reject any bids. Bus can be seen at Lake Como Baptist Church, Bay Springs. Phone 764-2944, or 764-2298, or 764-3445.**

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## Convention Board employees send Christmas greetings

The Mississippi Baptist Convention Board family sends greeting to all of the Baptists of Mississippi and wishes for all a Christmas season full of peace and joy and a bright New Year

full of happiness and hope as we serve together the Christ of Christmas and the Master of the new year and of all the years to come.

Mildred Talar  
Faye D. Hume  
William D. Sellers  
Clifton Perkins  
Dot Smith  
Lora Emery  
Vanda Clower  
Beth Holmes  
Joy Driscoll  
Norm Smith  
Chester Vaughan  
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Myra Morgan  
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Jury Merriam  
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Ray Red  
Zeph Broomer  
Jack Robert  
Marylyn Criel  
Leonard Thompson

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Billy Hudgens  
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Moses Longmire  
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Lerry Satter  
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Lida M. Morgan  
Tim Nichols  
Evelyn Keyes  
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Kasey Walling  
Lana Anderson  
Betty Anne Bailey  
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Beulah Berth  
Wally Jagan  
Edwin H. Hosh  
Cory Hudgens  
Annie H. Hanel  
Jaw Jagan  
Irish Beasley



# Editorials.....by don mcgregor

## A meaningful holiday season

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." This is from a conversation between an angel of the Lord and Joseph, husband of Mary, as is recorded in Matthew 1:21.

We have come to the time set aside to observe the birth of that savior, an event so significant in the lives of all men, whether Christian or not, since that time that the calendar for the

whole world was stopped and started over again because of it.

It is a time particularly significant to Christians throughout the earth. Its significance doesn't lie in tinsel and colored lights and Christmas trees and gifts to loved ones but rather in the fact that it is the time of observing the manifestation of the love of God that caused him to give his son to satisfy once and for all the penalty for sin for all who would accept that sacrifice.

We will have our lights and our tinsel and our trees and our gifts, and that is to be expected. As we enjoy these secular manifestations of a sacred observation, however, let us remember the reason that we are enjoying them. As we gather with loved ones, let us remember why we have chosen this time for such a gathering. It all relates to the time that the Lord himself gave of himself to enter into human history. It was an event which has significance

beyond our ability to understand.

The world has taken over our observations relating to religious situations. It would be well to take this opportunity of presenting a Christian witness to the world in some fashion rather than in giving way to the world and joining in completely with its method of observation.

May we all have a Christmas season that is meaningful in Christ's name and a New Year that is full of the hope that only Christ can provide.

## Doing missions right

The male laity of the Southern Baptist Convention would make up a potent missions support force if it could be harnessed. The Brotherhood Commission has set itself about accomplishing that harnessing.

A 16-man study committee to search out avenues of approach to that accomplishment has been appointed and has held its first meeting. It is made up of eight men from state convention Brotherhood departments and eight men from the staff of the Brotherhood Commission in Memphis.

The first meeting was held last week in Memphis, and I was asked to attend. Except for the several speakers who appeared on the agenda, I was the only outsider there.

That is a sobering and rather frightening concept. Naturally, because of the nature of my work, I would expect and supposed that I would be expected to serve as the messenger, or at least a messenger.

That I will try to do. If the goal can be accomplished, there will be no measuring the impact that it will have on Southern Baptists' missions endeavors. If my service as a part of an awareness effort can help to accomplish the goal, it is not only the least that I can do but also a task that I will approach as a joy and a challenge.

The meeting last week was an intense one as committee members

spent hours listening to speakers discuss concepts and principles and then spent additional time in dialog with them. The aim of the committee will be to recommend a plan of procedure for the Brotherhood Commission from 1985 through the remainder of the century.

It was an impressive array of speakers. There were sociologists, psychologists, historians, ethicists, and missiologists. They brought a vast wealth of knowledge into the four-day meeting, and the men worked hard at assimilating as much as possible of the information that they heard.

It is not possible to make a reasonable presentation of the content of the speakers' material. There has not been time to digest what was brought away from the meeting. No doubt, influence caused by what was heard will be finding its way into material that will be appearing from time to time.

The one speaker who should be mentioned here was Bill O'Brien, executive vice-president of the Foreign Mission Board. He, of course, spoke directly to the missions aspect of the meeting. He declared that for the modern missions movement to survive a unique and imaginative vision will be required. "What the world needs," he said, "is not First Century churches but 20th Century churches with a First Century dynamic."

Those churches are made up of lay

people, and something like 25 percent of the membership is men. The church is the agency for carrying the gospel to the world, and our commission from the Lord has been to do just that. It stands to reason that such an effort that does not have the full support of the men of the churches will be less than what it should be.

The Brotherhood Commission's committee will continue to meet. It will be searching with determination for directions. Who knows how much our missions effort will depend on the directions established from the findings.

The missions efforts will not amount to a great deal, however, unless the men in the churches make it their business to become involved in that effort to a very unusual degree.

James Smith, executive director of the Brotherhood Commission, said that if we are going to be missionary Baptists then we are going to have to have a better missions education constituency. O'Brien had said that it is the task of missions education to create a saturation mind-set among Southern Baptists. That would mean saturating the world with the gospel. What if we were to do it right?" he said. "Wouldn't that be something?"

Will Southern Baptist men respond to doing it right? The Brotherhood Commission intends to give them the opportunity. Of the more than 1.3 mil-

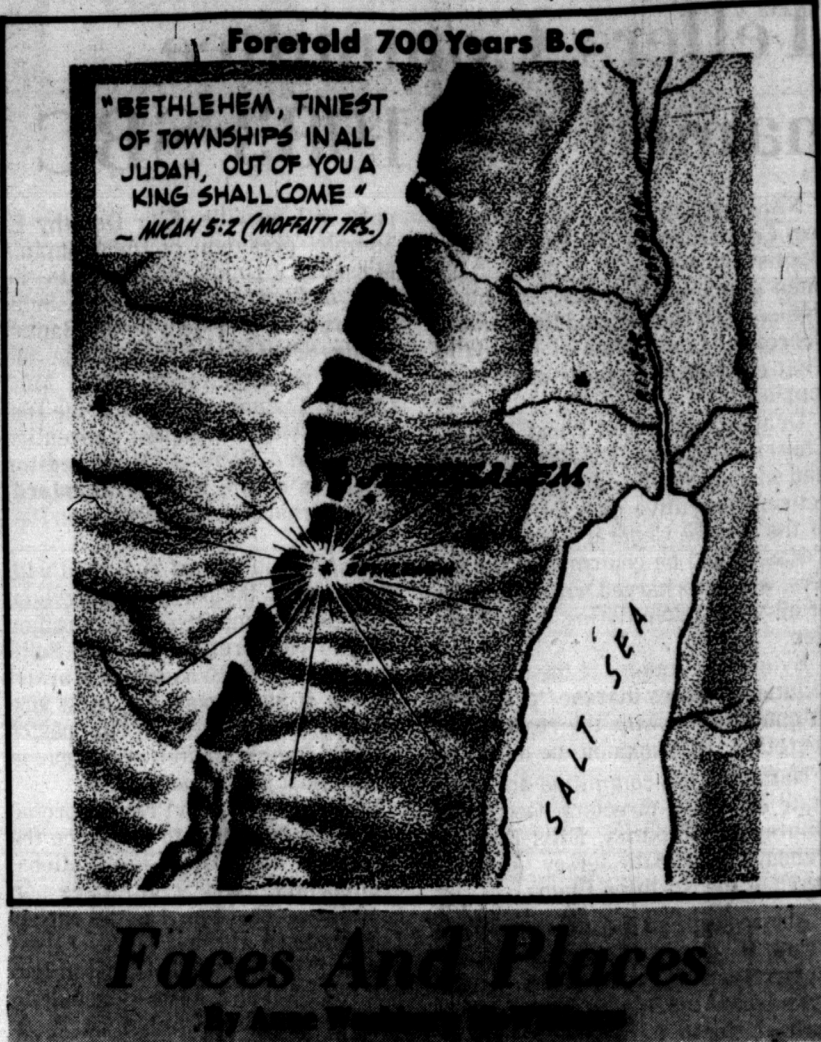
lion Southern Baptists in the nation, at least one out of four is likely to be an adult male. That makes a total of 3.25 million to be active in missions support. Even given the fact that only about half of all Southern Baptists ever become very active in anything, there are still more than 1.6 million men across the nation who should be involved in the Great Commission by supporting missions endeavors across the street, across the nation, and around the world in a very active fashion.

Let's translate the figures to Mississippi. There is a total of about 600,000 Southern Baptists. Of these, 150,000 should be adult males. Take away the half who never get involved, and there are still 75,000 adult male missions supporters.

Even stretching the figures to their lowest possible point, which would base the totals on 450,000 resident members, takes only 37,500 from the total adult male figure and leaves more than 56,000 who could be active in missions support.

Missions support would be anything from increased Cooperative Program giving to helping pay for someone else to make a volunteer trip to a man going on such a trip at his own expense. It might mean witnessing across town.

It would not only mean a great deal to the total missions effort, but it would also mean a great deal to the man and the Lord and to his church.



## Christmas is for everyone

As Christmas of 1937 drew nearer, Mama whitewashed the hearth, where we'd been cracking pecans with a hammer, and fastened red paper wreaths to the window shades. Daddy brought in a cedar, and set it by the open fireplace where we sat at night by lamplight.

We decorated the tree with red and green roping and tinfoil icicles saved from years past, still wrinkled from being wadded into a paper sack. We hung a pasteboard star at the top and covered the board bottom with cotton.

That year, when I was eight, Betty was six on Dec. 18. Daddy was renting farm land from my great-uncle, Walter Allen, and helping to oversee the work of four families of sharecroppers. Though we lived in the "big house," we seldom saw any cash.

That year the road was being paved from Lafayette to Ridge Grove and Daddy was thrilled to find a temporary job moonlighting as night watchman for the road construction crew. Now I realize he must have saved some of his pay to buy our Christmas presents. Probably he heard Betty and me talking from the north end of the wide porch, as we watched for Santa's arrival from the North Pole. (I knew by then he wasn't coming from there. But I didn't "let on" to Betty.) She did get a Shirley Temple doll and a tricycle with a bell on the handlebar. I got a doll, too, and a droleaf blackboard that would convert into a little desk.

We didn't have a car, or electricity, or indoor plumbing, but nobody could have convinced me we were poor. I guess Mama didn't know it either, for she still managed to give something away.

After breakfast Christmas morning we packed a box for the children who lived up the hill behind our house. They had gotten no toys for Christmas, and their Christmas dinner would be turtle soup. Mama selected an apple and orange for each child, and added a few slices of her Lane cake, some molasses candy, and parched peanuts. Betty and I ran up the hill to deliver the box.

To me, that's what Christmas is all about—in love, giving to each other. Because God gave His Best to us. And because Jesus said that we are bringing gifts to him when we feed the hungry or clothe the naked or give a cup of cold water to the thirsty.

This year I decided I was going to do something about my long-deferred resolve to adopt a needy family at Christmas. My GAs (Marianne, Katie,

Monica, J.J., Kathy, Roxanne, Kimberly, Sheree, Shea, Dana, Brandi, Tiffany, and Nicky) enthusiastically agreed to help.

I visited the Clinton Community Christian Corporation, a voluntary agency (senior citizens center, youth programs, and family assistance) which also serves Clinton and outlying rural areas as the Salvation Army's Clearing-House. This year, said Kay Brodbeck, director, unemployment in the area is much higher than last year. She had 33 families on her list for "adoption," and only a third of them had been adopted two weeks ago. In some of these families, she said, the head of the household can't function, due to physical or mental illness. Others can't find jobs. "Our main purpose here is to link existing needs with available resources," she pointed out.

"These needs don't stop at Christmas," she reminded me. (Also I learned that the Counseling and Compassion Center at the Christ Community Presbyterian Church in Clinton trains lay people to share their skills with persons who need them.)

On December 15, my girls and I went to visit "our" family—a widowed, jobless mother and her two children, boy, age 6, and girl, age 4. (Sara Crawford and Ruby Russell had added to our gifts, and Monica Stack's mother, Brenda, went with us, to take our bags of toys and clothes and groceries.)

Though the tiny house held no luxuries and no running water, it was clean, and I knew immediately that it was full of love. This mother told me that she depends on God to see her through the nights.

But somewhere this Christmas people are not celebrating Light's entry into this dark world. Weldon Payne, my favorite columnist, wrote, "Somewhere, children are hungry. For them... 'what will you get for Christmas?' is never asked."

"As we celebrate and honor a concept which embodies freedom and love and dignity and hope," he wrote, "do we understand also how it was not through our precious choosing that we lie down in comfort and not on the hard ground; that we suffer discomfort from eating too much rich food rather than eating nothing; that we choose so many things and do not have to face the big and lonely question of how to stand it through the night?... Do we care?... Christmas—is for mankind, somewhere. Everywhere."

## Guest opinion...

### How far to your Bethlehem?

By Mrs. Fred Henderson

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him... and he sent them to Bethlehem, and said, Go and search diligently for the young child"—Matthew 2:1,2,8.

There seems to be a feeling of Christmas in the air! We go about rushing madly. Perhaps we have forgotten that to really find Christmas we must go to Bethlehem. How far is it to Bethlehem?

I think of Mary. For Mary the road to Bethlehem must have seemed so very long and tiresome. Her body, great with child, must have grown weary and fatigued. But, Mary was committed to not only Joseph her husband but most of all to her God. She must have strained her eyes looking for the little town in the distance. That night after arriving Mary gave birth to her child—the child who was to draw all men unto him, and cause men to leave homes and loved ones to travel far to tell the story of his birth. How far is it to Bethlehem?

The shepherds knew the distance, yet they left their flocks and hurried there. The wise men knew it would be far but they, too, were willing to go and seek a new King.

No, it is not far to Bethlehem; but sometimes we allow so many things to keep us away, to block our path, and we say, "wait before you go."

Some of the people who went to worship long ago at that first Christmas season had a long way to go under extreme traveling conditions, but that did not stop them. Simeon was old and

frail; he was prepared for a heavenly home but he wanted to see the new King. He asked God to let him live until he had seen Jesus. He did not want to see Jesus out of curiosity but to worship.

When word came to the shepherds, the road seemed short as they rushed to worship. The accompaniment of the angels' song took them over the rough hills and valleys in a hurry.

Do we want to worship at Christmas (and each day of our lives), or are we letting all kinds of things keep us from Bethlehem. The biggest hill in our path is sometimes indifference and selfishness. We want things for ourselves. The cause of Christ can wait until the Christmas gifts are all bought and paid for. Whose birthday do we celebrate anyway?

At this time of the year we can be

made aware of the fact that the road to Bethlehem can become obstructed with things. Ambition and antagonism can mount up in our hearts until we cannot see the glory of the Christ Child. The inn keeper was so near to the glory of Christ, yet he did not worship. Perhaps he was enjoying the talk and excitement of the crowded inn that night, and pleasure and making money kept him from seeing the King.

Sometimes even devotion for loved ones can keep us from worshipping at Christmastime. We want the best for them and forget that the BEST can be found as we teach them the way to the King born in Bethlehem. How far to Bethlehem? Today what keeps us from Bethlehem? Is it far from your heart and mine? There are many needs around us at Christmastime. We are to push other things aside and help

fill those needs. If we have a birthday, we want it to be our day. We like to be told we are loved and maybe receive a few little gifts. Can we afford to ignore Christ on his birthday? Can't we take time to say "I love you"?

It isn't far to Bethlehem town! It's anywhere that Christ comes down And finds in people's friendly face A welcome and abiding place. The road to Bethlehem runs right through The homes of folks like me and you.

Merry Christmas and a Happy New Year!

Mrs. Fred (Betty) Henderson lives at 118 Wistlake Drive, Brandon.

## Guest opinion...

### Merry Christmas, Baptist Record

By Alma Lee Isbell Amory

Merry Christmas, Baptist Record Happy New Year one and all. May the best of pleasant memories Be the only ones recalled.

May the virgin birth of Jesus Cast a glow of endless light Upon each and every person On this blessed Christmas night.

May the shepherds and the wise men Be reminders from afar Of the beauty in the heavens From the angels and the star.

May the gifts presented Jesus In the manger where he lay Be your gift of inspiration Wrapped in love on Christmas day.

For it's love within a gift That becomes a treasured thing. And it matters not the gift But it is the joy it brings.

Sharing joy will be returned In a measurement of double. For true happiness can come Only giving unto others.

In your giving and receiving May the touch be from above. For nothing truly is a gift Unless it is wrapped with love.

Merry Christmas, Baptist Record. And a Happy New Year too. Thanks for giving us a gift In a paper tried and true.

May the future be as bright As a beacon on the sea. May the Lord be your captain During nineteen eighty-three.

Strebeck, SINGLE—BUT NOT ALONE (J & M Publication, Brentwood, TN, 1982, \$4.95).

This is a collection of inspirational true-life experiences from eleven singles, widowed, divorced, or never-married. Each person shares how they have dealt with specific needs in their life by applying Christian principles. Marriages as well as single will profit from reading this book. A helpful feature is the "discussion starter for groups" at the close of each chapter

that leads readers to identify with the writers and elicit discussion in group study.

Mary Strebeck, editor/compiler, is a single middle school counselor in Mobile, Alabama. She is a native of Collins, Miss., and a graduate of William Carey College. She is active in the Single Ministry at Dauphin Way Church in Mobile. Mary's own story from which the book gets its title is worth the price of the book.—J. C. Hensley

## Letters to the Editor

### Christ in Christmas

Editor: I would like to share this thought and prayer with you and your readers. Food for thought "Christmas"

It has been said many times that Christmas has become too commercial. I believe Christmas has become a commercial "attitude," one of the world and not of Christ, even in the lives of a lot of us Christians. Christ has actually been X'd out of Christmas. Let us put Christ back in Christmas, by giving the gift of love or rather the gift of deadful love (I John 3:18). Take the time to lead a lost one to Christ. And those who have slipped away, lead them back to Christ, back to God's house where they can have

fellowship with Christ and with his Christian family.

Now this is my prayer for Christmas: Dear Heavenly Father God Almighty, give us the wisdom and the strength to put Christ on the throne of our lives and allow the King of Kings to have a new birth in our lives. In Jesus name. Amen.

Ronald E. Patrick Canton

### "I didn't do it"

Editor: I read with great amusement and a bit of humor the letter from the gentlemen who contended that a lazy preacher who never bothered to prepare a sermon, who did not support special prayer groups, who used the

tithes of the church on building his own home, who prays to Father Abraham, and is a social climber should be relieved of his duties as pastor of the church.

First of all, this pastor the man spoke of must be a rare breed of pastor or the dear brother just had a personal ax to grind and so he chose a preacher.

Second, the man wrote and I quote, "This is in response to the article by Don G. Nerren, pastor of New Zion Baptist Church in Braxton." Well, I did not write any such article. I myself only responded by a letter to an article that was written by Dr. Allen Webb at an earlier time. It seems that somehow my response letter became an article in this gentleman's thinking.

I still hold fast to the fact that too many pastors are being fired without

just cause. I still contend that there can be no bold mission thrust and that men cannot be won to Christ as long as pastors are being fired and moving every 1½ years. The firing of pastors in our convention is an epidemic and must be stopped. The problem has become so paramount that articles and even books are being written about it. The president of our convention, James Yates, even made mention of it in his annual sermon. I say again most of the firing of pastors could be avoided if people took the time to talk to God about the situation.

I trust the dear brother who wrote in response to my letter and spoke of his undecimated, worldly pastor can find a way to help his pastor and family. Of course, there are two sides to every coin; but do not let him sharpen his ax

on an article I never penned in the first place. However, I will take credit for it if need be because it was a splendid article by Dr. Webb and more should be written on the subject.

Don G. Nerren, pastor New Zion Church Braxton

### Information on pastor

Editor: WANTED: As a special project for First Baptist Church, Columbia, Ms. I am searching for pictures of former pastors. If anyone has pictures or knows of relatives or information concerning W. H. Williams who was pastor 1897-98, please contact Fannie Blackwell, P. O. Box 428, Columbia, Ms. 39429.

Fannie Blackwell

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# Asian Indians study Bible in Pearl home

(Continued from page 1)  
meetings to others also, for we want to have a chance to witness, and to tell of what Jesus has done for us."

After one of her neighbors, not Indian, expressed an interest in visiting the Bible study, Mildred circulated a letter inviting all those on her street.

In the Bible study meetings, they hear a devotional talk and then have time for questions and answers about the Bible. They get a chance to speak in Indian dialects and to sing Christian hymns that they sang in India and pray for and with each other.

On December 4, the nine Asian Indians met at 6 for supper, and

everyone stayed until 10:30. Even the children stayed to ask questions about Bible subjects. The group sang with guitar accompaniment.

Anand and Mildred Michael came to the United States as Indian immigrants from New Delhi. He is a guard at the Mississippi Museum of Art in Jackson. One day someone saw his museum name tag and remarked, "Michael doesn't sound like an Indian name."

"No, it's a Christian name. I am a Christian Indian," said Anand. Thus, the person making the inquiry invited him to First Baptist Church, Jackson. Mildred moved her membership, and

on April 20, 1979, Anand was baptized there (he had previously been a Methodist). Also their son, Veeresh, 13, and daughter, Sujata, 17, have been baptized there. "That church loved us; they have been so good to us!" Mildred declared.

As a result of First, Jackson's international ministry and also of the Michaels' witnessing, at least three former Hindus have found Christ and made professions of faith.

"New Christians are like babies," Mildred said. "We want to give them complete attention and love and care, and help them to grow, so we invite them to come to our Bible study."

She grew up in a Christian home in India. "I thought I was a Christian, but when I became ill and learned I had cancer, I realized that I was not." She testifies now in glowing terms, that she has been born again. "I want to tell everybody you can find peace, and answers to your questions."

Before she and her husband came to the United States in the late 70s, she knew she had breast cancer. Later, this spread to her lungs. Though she is still taking chemotherapy, the doctors say all signs of the cancer have disappeared. "The Lord is going to take care of me. I know that God has healed me, in answer to prayer," she said. Recently she spoke at Wildwood Baptist Church in Clinton, and she has other speaking engagements scheduled. "I want to tell everyone what Jesus has done for me."

And that includes everyone who comes to the Bible study at her house on the last Saturday night of each month.

## Names in the News

Children of Mr. and Mrs. J. P. Bush are giving a reception Jan. 2, 1983, in honor of their parents' 50th wedding anniversary. Bush, a retired Baptist minister, is now interim pastor of Hickory Baptist Church, Newton County. The reception will be in the Fellowship Hall of First Baptist Church, Union, Miss., from 2 until 4 p.m.; friends of the Bushes are invited.

Paul H. and Vera McDonald of Rt. 2, Box 278, Lena, will celebrate their 50th wedding anniversary Dec. 30. He is a retired pastor. The couple's sons and daughters-in-law will give a reception in their honor on Jan. 2, 1983, between 2 and 4 p.m. at the Good Hope Baptist Church near Lena, and are inviting friends of the couple to be present.

Grace Baptist Church, Vicksburg, ordained three deacons Sunday, Nov. 28. They are John Gullett, Steve Ott, and Billy Joe Fuller. Charles Harget brought the charges to the candidates and the church. Bryan Abel, pastor, made presentation of ordination certificates.

Earl Kelly, executive secretary-treasurer, Mississippi Baptist Convention Board, will be guest speaker for the morning worship service of First Baptist Church, St. Simons Island, Ga., on Dec. 26. (Mrs. Kelly's daughter, Mrs. Robin Rowden Riggs, and her husband and two children live on the island and attend this church.) Joe Justin Walters, former minister of music, Main Street Baptist Church, Hattiesburg, is minister of music and education there.

KANSAS CITY, Mo. (BP)—A. L. "Pete" Butler has been named head of the church music program at Midwestern Seminary. He will join the faculty Feb. 1, 1983. Butler, elected as associate professor of church music education, comes to the seminary from First Baptist Church of Ada, Okla., where he has served as minister of music the past 23 years.

Trinity Baptist Church, Biloxi, held deacon ordination services on Nov. 21, for Tom Williams and Ray Simpson.

L. J. Magee of 4503 Elfin Ave., Jackson, Miss. 39209 (phone 922-8842) is available for supply or interim pastorate or as a satellite minister. Also he is available to teach January Bible courses in churches. He states that he has spent ten years in exegesis of the Bible and that since

Magee 1980 he has written exegeses of at least 15 books of the New Testament.

Mrs. George (Aileen W.) Meek, of 619 Mohawk Ave., Jackson, died Dec. 13 at Baptist Medical Center, Jackson. Services were at 2 p.m. Wed., Dec. 15, at First Baptist Church, Jackson, where she was a member. A native of Bogie Chitto, she had lived in Jackson since 1923. For many years she was director of an Intermediate Church Training department in First Baptist Church and she had taken an active interest in preschool and special education departments in Sunday School. She was a member of the Ladies' Auxiliary at Mississippi Baptist Medical Center. She was a member of the missions committee at First Baptist Church, when it sponsored the organization of Ridgecrest Mission that later became the Ridgecrest Baptist Church. She is survived by her husband, George Meek; a daughter, Shirley Zimmerman of Palo Alto, Calif.; and one sister.

# SCRAPBOOK

## A living Christmas tree

There's a feeder by my kitchen window where the birds come to feast. They dine and dine and dine from early dawn to late at dusk.

They come in diverse sizes and colors, making a chorus as they sing. They range from the dainty little warblers to the big and gaudy jays.

The cardinals put on a show—one day I counted eight Perched among the branches—and their beauty lingers on.

At that very moment they transformed the bare crepe myrtle Into a living Christmas tree, decorated in bright red.

Since then I keep remembering how God provides a feast for us Out of his bountiful supply—there's never a shortage there.

He beckons us to sit at his table and dine and dine and dine, Not just on cold win'try days, but every moment of each day.

—Ruby Singley, Columbia

## Let there be music

"I knew you could take care of yourself, Mother," shouted Mary from New York, setting out on a Christmas lark. "Of course, dear." Have I not always?

An early cantata at church enthralled her Florida Christmas Sunday, her own voice in a choir gone away. How she yearned that her family descending could have replaced her like a star. Her David sang, but he had died in the war.

the War of Vietnam. And David's young son already married!

In Mississippi she had left the three, sweet church-going girl and little

baby. But David, Jr. had no music to give.

Back at her retirement hotel she was home alone with ocean view, her friends out with family, when a phone call startled her reverie. "Grandma, here's our Beth, age three now." She braced to understand a baby's lisp. Then emotion filled her throat as a crisp musical, decidedly talented voice sang.

"I wish you a merry Christmas, I wish you a merry Christmas and a Happy New Year."

—Violet Tackett, McComb

## Remember these!!

Soon Christmas will be here, chock full of delights, Shop windows, enticing with glittering sights Of tinsel hung baubles and shimmering lights. The baking of goodies selecting the tree Consuming the time Of great numbers like me Forgetting the millions who cannot be free; God's children in lands where his word is suppressed. I wish you not forget those imprisoned—oppressed—Open hearts and our purses to such so distressed.

—Ruth Norsworthy Crager, State Line

—Monette Young, Memphis, Tenn.

## Christmas Day

At evening when all the house is still And the lights are burning low I like to fold my hands and dream And watch the firelight glow.

You can smell the breath of winter The children laugh with glee As I tell the story of Ole St. Nick When they climb upon my knee.

Across the land the fireworks Are going in full swing And in the far distance I hear the church bells ring.

They tell us of the Wise Men Who came to Bethlehem And all the people were surprised To see what they had found.

They found a mother and a babe In a lonely stall For there was no room at the inn For the greatest man of all.

They wrapped him in swaddling clothes And laid him in a manger Mary and Joseph hovered near To shield him from all danger.

This Savior is still rejected today By people like you and me Be careful of those you turn away Lest one be the Man of Galilee.

As I came back from dreamland I heard the children say, "Peace on earth, good will toward men, For this is Christmas Day."

—Mollie Crabb, Booneville

## Luncheon honors Storey, McKeithen

A luncheon held at Camp Garaywa Dec. 9 recognized and honored Waudine Storey and Ethel McKeithen, both of whom are retiring Dec. 31. Miss Storey has been Girls in Action/Mission Friends consultant for Mississippi Woman's Missionary Union since 1959. Miss McKeithen has been Baptist Women consultant for Mississippi WMU since 1972.



Mrs. Jimmy McCaleb, left foreground, and Mrs. Charles Tyler, in the other rocking chair, acted the parts of Ethel McKeithen and Waudine Storey for a humorous skit during the retirement luncheon given at Garaywa Dec. 9. Others on program (at the table behind them) were Edwina Rotanson, retired state WMU director; Mrs. W. E. Hannah, former state WMU president; Mrs. Bob Dent, present state WMU president; Marjean Patterson, executive director, Mississippi WMU; Bill Causey, pastor, Parkway, Jackson (Ethel's pastor) Mrs. Bill Causey; Bob McKee, minister of education, Broadmoor, Jackson (Waudine's church); and Mike Smith, minister of music at Parkway, Jackson.

## Staff Changes

David Roddy has been called as minister to singles for First Baptist Church, Dallas, Tex. For 10 years he has been minister of education at First Baptist Church, Jackson. He is slated to begin duties in January. He is a graduate of Georgetown College and Southwestern Seminary.

Roddy While at First Church he developed a special emphasis on formerly marrieds and there are 800 enrolled in the church's singles ministry.

Stanley E. Nowell, minister of youth at Oakhurst Baptist Church, Clarksdale, was ordained to the gospel ministry, Sunday, Nov. 7.

David Tribble was recently called as minister of music at Shaw Baptist Church, Peter Haik, pastor. He is a sophomore majoring in music at Delta State University. He has been a member of First Baptist Church, Greenville, where for a year he led the singing for a mission, as a volunteer.

Bobby Coosey has been called as pastor of First Baptist Church, Lauderdale. He and his wife are moving from the pastorate of Pineview Baptist Church, Hattiesburg. He is a native of Pontotoc, and attended Clarke College and New Orleans Seminary.

## Devotional Prince of Peace

His name shall be called . . . Prince of Peace  
Isaiah 9:6

By Dennis L. Johnsey, pastor, First, Summit

He is the Prince of Peace. Think of individual life today. Was it ever more restless than it is now? Sin and suffering, sighs and tears, hate filled rivalries and haunting fear of atomic super-war linger with us. People cry, "Peace, Peace," but there is no peace.

There will be many sad homes this Christmas, and comparatively few homes where the family is complete. Perhaps many of us are feeling far from inclined to enter into Christmas rejoicing in the usual way. Yet here are the words, "His name shall be called . . . Prince of Peace." One must realize that "Prince of Peace" refers to more than God's purpose to maintain a world without war. The Hebrew word for "peace" is much richer in that it includes within it also the concept of a harmonious and wholesome existence. The name refers to the nature of God himself.

Christ indeed was the fulfillment of the purpose of God as expressed here. Isaiah speaks out of circumstances of tumult and turmoil, of war and strife and perplexity, but the day will come when all the things of war shall be destroyed because of the Prince of Peace.

During the first World War a little boy was walking out with his father one night. Each home which had given a son to the war displayed a small silver star in the front window. When the houses were left behind, the little boy looked up at the dark sky. There was no moon, and all but one of the stars had forgotten to shine. There it was, just one bright star. The little boy went very quiet, then asked, "Daddy, did God give a son, too?"

There are many ways to be rich. Many look to Christmas as a time to become rich in material things. God wants you to be rich. He wants you to be rich in what you know about him. He wants you to be rich in peace. You receive not only the gifts of God but also God himself.

## That holy night

The night that Christ, our Lord, was born There was despair, the world was torn, But as the star lit up the sky And angels sang up there on high, Hope came into the hearts of men For Christ was born in Bethlehem.

The ancient prophets had foretold The baby's birth, in days of old, The promised Messiah he would be And he would set the people free, Born in a humble cattle stall He brought good will and love to all.

I see it now, that holy night The Judean hills, the stars so bright, The shepherds as they watched their flocks, The Christ child as he lay asleep, The angels' words echo again "Peace on earth, good will toward men!"

—Ruth Norsworthy Crager, State Line

—Monette Young, Memphis, Tenn.

—Mollie Crabb, Booneville

# Just for the Record



LOCUST STREET Baptist Church, Pike Association, held a GA and Acteen Recognition Service on Oct. 27. GA's who received badges were, left to right, front row: Sandy Wallace, Alissa Brister, Joy Wicker, Judy Bullock; second row: Stacey Boyd, Kenyon White; new members, Michelle Neal and Sheri Neal; back row, Melissa Bridges, Sheri Bullock, Jennifer Brister and new member, Theresa McDaniel. Acteens (not pictured) receiving Stuidact Achievement Awards were Queens, Tammy McCaskell and Patty Foy. GA leaders are Louise McCaskell, Lynn Stringer and Phyllis Harrell. Acteens leader is Liz Hoatland. Thomas Wicker is pastor.

The High Attendance and Efficiency banners and the Study Course award were presented to Calvary Baptist Church, Hattiesburg, at "M" Night held at First Baptist Church, Purvis, Lamar Association. Pete Campbell is Church Training director and Douglas E. Benedict is pastor at Calvary.

Pass Christian Baptist Mission, sponsored by First Church, Long Beach, has recently finished its first building fund campaign, working through the state stewardship department and associational missionary. Bob Perry. Three goals were set: a \$30,000 Victory goal, a \$40,000 challenge goal, and a \$50,000 hal-lulujah goal. The 30-member congregation collected \$63,000.00 in gifts and pledges. The church's building fund campaign director was Mrs. Jane Ann Long. The funds will be used to construct the first building. The two year-old church is presently renting facilities. Pastor is Michael Hutchinson.

Emmanuel Baptist Church, Ocean Springs, will present the cantata "Noel, Jesus is Born" during Dec. 19 evening worship service. Director Max Julian will lead the combined youth and adult choirs. Children's choirs will also participate.

GAs from Broadmoor Church, Jackson, were recognized at a Mother-Daughter tea for their work in Mission Adventures and were presented with badges. The girls recognized were: Michele Hardy, Madlyn Murphree, Alicia Chandler, Laura Lea Meadows, Elizabeth Hardin, Amy Watkins, Leslie Tribble, Kimandria Moody, Kenne Tribble, and Camille Chapman.

Emmanuel Baptist Women, Ocean Springs, are sponsoring a candlelight Christmas Eve service of prayer and meditation at 6:30 p.m., Dec. 24. Pastor James Haynes will lead the service.

"The Singing Christmas Tree" was presented at First Baptist Church, Brookhaven, Saturday night, Dec. 18 at 7 p.m. and Sunday night, Dec. 19 at 7 p.m. A 20 member orchestra had been secured for the presentation. The 90 choir members were "human ornaments" decorating the tree. The tree was decorated with 300 lights, 1,000 ornaments, 40 red velvet bows, and 500 feet of gold garland. The designer and builder of the frame was Rufus Noble. Garner Keel, minister of music, was in charge of the program. Robert E. Self is pastor.

Calvary RA's, Hattiesburg, provided a box for a needy family at Thanksgiving.



Deacons of Valley Grove Baptist Church, Pontotoc County, held a note burning service Oct. 3. The new church building and Sunday School addition erected in 1974 are paid for. Left to right: Bill Copeland, Olan Johnson, Gene Robinson, Marion Coggins, and Buddy Helms. Charlie Cooper is pastor.



## Bible Book—December 26

## Appeal for Onesimus

By Gene Henderson, pastor,  
Fairview, Columbus  
Philemon 1, 4-20

Philemon is the only private letter among the epistles of Paul in the New Testament. Paul wrote the letter from prison. He wrote to Philemon, a Christian brother and fellow-worker who probably lived in Colossae (Col. 4:7-9). Apparently, Philemon's house served as a meeting place for the local congregation (v. 2). While in prison Paul had met and led to Christian faith a runaway slave who belonged to Philemon. The slave was Onesimus. Paul had convinced Onesimus to return to Philemon and wrote this letter in behalf of the converted slave.

## I. Recognition of Philemon (4-7)

Paul customarily in his letters followed the salutation with a thanksgiving. Each time he prayed and thought of Philemon he thanked God for Philemon's Christian faith (vv. 4-5). Paul probably had been responsible for sharing the gospel with Philemon when he was saved (cf. v. 19).

Philemon demonstrated his faith toward the Lord in service to his fellow believers. Paul rejoiced to hear the reports of Philemon's generosity and benevolence (v. 7). Since travel was precarious in the first century, a home and host such as Philemon provided would have been invaluable to all Christians but especially to Christian missionaries and evangelists.

The context of Christian generosity supports the translation of verse 6 given by Barclay. "It is my prayer that your way of generously sharing and giving away all that you have will lead you more and more deeply into the knowledge of the good things which lead to Christ." If this translation is correct, Paul was emphasizing that the way to grow in Christlikeness is by emptying ourselves through sharing with others. As we are emptied Christ can fill us with himself.

## II. Return of Onesimus (8-16)

Paul decided to return Onesimus to Philemon. It was a dramatic decision for Paul and especially Onesimus because slaves, particularly runaway slaves, could be killed by their masters without any legal repercussion.

Although Paul had authority as an apostle to command Philemon to receive Onesimus back, he appealed instead to Philemon's love. Philemon loved the Lord but he also loved Paul who had served the Lord long (aged) and faithfully (prisoner).

Paul also appealed to Philemon on the basis of Onesimus' changed life.

Onesimus had been converted while in prison with Paul. Onesimus, whose name meant "useful," now had a nature that corresponded to his name. As a rebellious and runaway slave Philemon had been "useless," but because of his conversion he was "useful" to Paul and to Philemon.

Onesimus had become very dear to Paul. The Greek term (v. 12) translated, "I have sent him back," was used in legal circles "to refer a case" for a verdict. Paul wanted to retain Onesimus for he was "useful," but he would not do so without the willing consent of Philemon (vv. 12-14).

Since both Philemon and Onesimus were both Christians, they had become brothers. Paul appealed to Philemon to receive Onesimus as more than a slave. Paul has been criticized for not condemning the institution of slavery. However, Paul knew that the brotherhood of the Christian family would eventually destroy the foundation of slavery. To have attacked slavery might have caused serious harm to the incipient Christian movement. Slavery could not long exist where men recognized the human dignity of other men and accepted them as members of the same family.

## III. Request of Paul (17-20)

At last Paul came to the crux of his letter. He beseeched Philemon to accept Onesimus in the same manner that he would receive Paul himself. Paul asked few favors from friends, but he made a personal appeal in behalf of Onesimus. Paul and Philemon shared some peculiar bond of friendship (partner). Paul appealed to Philemon on the strength of that bond as well as the Christian fellowship. The principle of Christian unity was involved: to refuse Onesimus would be to refuse Paul also.

Paul did not defend what Onesimus had done, but he requested that Philemon give him a second chance. Paul vowed to cover the damages incurred by Philemon (vv. 18-19). Probably Onesimus had stolen money or goods from Philemon to finance his runaway. Paul used his letter as a promissory note and assured Philemon that he would repay everything owed by Onesimus. Paul may have felt that Philemon would refuse to accept payment because of the spiritual debt he owed the apostle (v. 19).

Philemon is a model of how Christian faith and brotherhood can overcome even the most tenacious social and cultural barriers.

## Temptation overcome

By Charles S. Davis  
associate professor of Bible, MC  
Luke 4:1-15

The key to interpreting the temptations of Jesus is given by the author of the book of Hebrews, who affirmed that Jesus "in every respect has been tempted as we are, yet without sin" (Hebrews 4:15). The same author also said about Jesus that he was "made like his brothers in every respect" and "because he himself has suffered and been tempted, he is able to help those who are tempted" (Hebrews 2:17-18).

The temptations of Jesus were genuine. They were not just "straw men" set up so that Jesus could knock them down and look good in the process. His struggles were real. Thus, we can study these verses to gain insight into how we can better fight temptation, for Jesus limited himself to the same resources available to us for fighting temptation. Could Jesus have sinned? Yes! Did Jesus ever sin? No!

We would be mistaken to think that here at the beginning of Jesus' ministry he won the battle against temptation once and for all. There was constant pressure on Jesus to accept the popular concepts of messianism. The struggle over what kind of savior he would be continued from the wilderness experience through his agony in the Garden of Gethsemane.

## I. The way of materialism (4:3-4)

Jesus' struggle with temptation was so great that for forty days he went without food. His hunger became the occasion for the first temptation. The voice at Jesus' baptism had declared that Jesus was God's Son (3:22). But now the devil attempts to raise doubts in Jesus' mind about his unique sonship. "If you are the Son of God, command this stone to become bread."

Satan wanted Jesus to use his power for selfish purposes under the pretense of proving his sonship. However, as one of my former professors, Malcolm Tolbert, has well said, "Sonship is not expressed in the exercise of some kind of magical power, but by a calm, confident faith in God in the midst of life's most difficult circumstances."

Jesus' consciousness never stopped with himself; the temptation which he faced was not just to satisfy his own hunger, but the needs of a hungry world, also. Jesus knew that nothing could gain him so quick a following as to give people what they most instinctively wanted: better living conditions, some relative abundance instead of poverty. Surely that would not have been an evil thing; it might even have been good. But for Jesus it could not have been the highest good.

Jesus could not let the good become the enemy of the best by simply sup-

plying man's economic and material needs. Jesus answers this temptation by quoting Deuteronomy 8:3, "Man shall not live by bread alone." Jesus knew that man is more than a stomach to be filled or a body to be clothed. He is God's child who must depend on God's sustaining word for the deepest needs of his existence, with the assurance that all other things will be provided as well (Matthew 6:33).

## II. The way of militarism (4:5-8)

The second temptation illustrates another major tension in Jesus' life. Many people were looking for a military or political world ruler. If Jesus had been willing to satisfy the patriotic passion of his people, he most assuredly could have won a following. Satan offers to Jesus world rule, demanding as his price that Jesus worship him.

To worship the devil is to adopt satanic methods, to choose the weapons of power, violence, and destruction to attain one's ends. Once again Jesus responds to temptation by quoting God's word (Deuteronomy 6:13). In the divine purpose for his life, he will serve only God. He will reject the shortcut to popular acceptance and temporal power and walk the way of the cross—a Savior who wins his victories not by military might or political intrigue but by redemptive, suffering love.

## III. The way of miracle-working (4:9-12)

The scene of the third temptation is Jerusalem, where Jesus is challenged to jump from the pinnacle of the temple. The temple, with its crowds of people, would be the ideal location for a dramatic, sensational demonstration of his miracle-working power.

The devil even quotes a proof-text from scripture (Psalm 91:11-12) to say to Jesus that if you really are the Son of God, you can depend on his angels to deliver you. On this occasion, and several others, Jesus rejected the fickle following which could be won by sensational miracle-working. He realizes that God must be allowed to act in his own time and in his own way. He will not put God to the test by trying to make him act on other than his own terms.

Jesus would not lay down any conditions on which God must act. He would face whatever awaited him, even if at the end of God's purpose for him there might be the shadow of a cross.

There is no power on earth that can neutralize the influence of a high, pure, simple and useful life. Booker T. Washington

## Affirmation of the Righteous One

By David McCubbin, associate  
pastor, First, Meridian  
Matthew 3

After the events connected with the birth of the Righteous One there was a long period of silence broken only by a single incident. Luke related the experience of Jesus and his family going to Jerusalem for the Passover when he was twelve years of age. While on their way back to Nazareth Joseph and Mary discovered that Jesus was not with their group. They doubled back and found him in the temple discussing religion with the temple teachers. "How is it that you sought me? Did you not know that I must be in my father's house?" (Luke 2:49) gives us some insight into his developing interests.

The long silence with the single hiatus was finally broken when Jesus began his public ministry at about thirty years of age (Luke 3:23).

At this point the ministry of John the Baptist comes into focus. John was the son of Zacharias and Elizabeth, the cousin of Mary, the mother of Jesus. Luke tells us of the unusual events surrounding John's birth. He was a special person. He had been chosen by God to be the forerunner of the righteous one. He would prepare the way for Jesus to begin his ministry. Luke, spoke of John: "And the child grew and became strong in spirit and was in the wilderness till the day of his manifestation to Israel" (Luke 1:80). Matthew picked up at this point, "In those days came John the Baptist preaching in the wilderness of Judea" (3:1).

John was a very eccentric person. His dress and declaration drew people in droves. Part of the attraction was that the people had never heard a real live prophet. They had read about prophets in their sacred literature but that was past history. The prophetic voice had been silent for about four hundred years. Here was one who spoke forth and his message rang with conviction.

Matthew connected John with the messianic expectation of the day by identifying him as the voice crying in the wilderness to prepare the way of the Lord (Isaiah 40:3). John's major theme was "repent for the kingdom of heaven is at hand" (3:2). He called upon the people of his day to change their actions and attitudes in anticipation that God's kingdom would shortly come into being. He called upon those who wanted to be ready for the kingdom to be baptized. Matthew wrote, "... and they were baptized by him in the river Jordan, confessing their sins" (3:6). Baptism is seen here as symbolic of desire to be cleansed of sin as one turned to God in readiness to be

accepted as a citizen in his kingdom. The content of John's message included the fact that one would follow him who would do so much more than he himself could do. Whereas his baptism of water was purely symbolic preparing the way, the coming one would transform lives by dealing with sin and furnishing a new power. The coming one would baptize with the Holy Spirit and with fire (3:11).

In verses 7 thru 10 we come to understand that John the Baptist did not see his mission (as simply instigating a ritual baptism) or reviving Jewish nationalism. John expected those who presented themselves for baptism to be genuine in their commitment to change (3:8). He also clearly proclaimed that being a son of Abraham did not assure one a ticket to enter the kingdom that was about to break forth (3:9). What would come into being was to be much more than a fresh presentation of the old covenant and would require a new kind of righteousness symbolized by baptism.

"Then Jesus came from Galilee to the Jordan to John to be baptized by him" (3:13). John, who had baptized a great number, was suddenly hesitant. A feeling of unworthiness came over him. John's parents had told him about his own birth. His mother had no doubt told him the things Mary had told her (Luke 1:39-56).

When John proclaimed the coming of the kingdom of heaven he did so knowing that it was somehow embodied in Jesus. It was not something a generation or more away. Jesus, the Messiah, was here. John was waiting for Jesus to make his move—uncertain about how it would come. Then it came. Jesus was standing in front of him. "John, I want to be baptized."

Jesus in baptism, identified himself with John's message and then took charge from that point. God's voice affirmed, "This is my beloved Son with whom I am well pleased" (3:17).

## 232 won in Tanzania

KYELA, Tanzania—A 10-day revival that teamed the Rungwe Baptist Association in Tanzania and Sacramento (California) Baptist Association resulted in 232 first-time professions of faith in Christ in late October. Arthur Nunn, director of missions for the Sacramento association, preached to thousands of people of the Nyakyusa tribe in 19 churches and two rallies in the Rungwe district. His wife, Doris, taught classes on marriage and family relationships in each church. One 70-year-old man, chief over seven villages, became a Christian.

## Bible Book — January 2

## Gentile guilt for sin

By Joe H. Tuten, pastor,  
Calvary, Jackson  
Romans 1:1-32

Unit one of the Sunday School lessons from Romans is **The Universality of Sin**, based on Romans 1:1 through 3:20. The chilling and basic truth of the unit is stated in 3:10, "There is none righteous, no, not one." The first lesson of the quarter is **Gentile Guilt for Sin**, based on Romans 1:1-32. The second lesson, based on Romans 2:1 through 3:20, is **Jewish Guilt for Sin**. The Gentiles rejected God's revelation of himself in nature. The Jews rejected God's revelation of himself in his law.

## Background

Romans 1:1 states that Paul wrote this letter. It probably was written from Corinth in A.D. 55, almost 25 years, therefore, after the death of Christ. The letter was addressed "to all who are in Rome, beloved of God, called to be saints" (1:7). There is credible evidence that a large Christian church was firmly established in Rome at the time Paul wrote this letter.

How did the Gospel reach Rome? We do not know. Luke says in Acts 2:10 that among those who heard Peter preach in Jerusalem were "sojourners from Rome, both Jews and proselytes." It is assumed that some of these people from Rome were converted at that time and carried the Gospel back to their own city.

## The salutation (1:1-7)

The term servant indicates Paul's sense of humility. The phrase "servant of Jesus Christ" declares the nature and spirit of service to which he is voluntarily obligated. The term apostle indicates Paul's sense of authority. Paul is servant and apostle. His mission and message are "the Gospel of God."

Paul's concept of Christ is awesome. God promised Christ "through his prophets in the holy scriptures" (1:2). Christ is God's Son born in flesh of the seed of David (1:3). The resurrection of Christ, a divine act vetoing man's crucifixion, declared him once and for all to be God's very Son (1:4). Christ is Savior among all nations, including people in the proud city of Rome (1:5-6). The close and intimate relationships between "God our Father" and "the Lord Jesus Christ" is emphasized in the greeting in verse seven. Jesus frequently called God Abba, Father.

**Thanksgiving and hope (1:8-15)**  
All of Paul's letters, except Galatians, follow the salutation with a thanksgiving. This order was customary in first-century letter writing. The

thanksgiving is to God through Jesus Christ (1:8). Paul expressed openly his longing and eagerness to visit the Christians in Rome (1:10,13). It was his earnest hope to "impart to you some spiritual gift" (1:11). Apparently Paul regarded the Christian church in Rome as strategic in his vision of world evangelism.

## The Gospel's power (1:16-17)

Paul declared he was not disappointed in the Gospel of Christ (1:16). The Gospel was nothing less than the power (dynamite) of God. Furthermore, the Gospel was universally powerful, having equal effectiveness with the Jews and the Greeks (1:16). The Gospel, revealing the righteousness of God, calls for a faith response all the way, from start to finish (1:17).

## The Gentiles' sin (1:18-32)

The Gentiles are without excuse (1:20). The creation itself has revealed both the eternal power and the Godhead in his invisible being and activity (1:20). Furthermore, and perhaps more importantly, God has revealed himself within their own being (1:19). The guilt of the Gentiles is that in knowing God they refused to glorify him as the God whom he revealed himself to be (1:21-23). Consequently, God removed his moral restraint and gave the Gentiles up to moral uncleanness (1:24), to vile passions (1:26), and to a debased mind (1:28). The severest indictment of unregenerate human nature is set forth in Romans 1:18-32.

## Lottie reports

East Philadelphia Church, Philadelphia, set a Lottie Moon goal of \$1,200 and gave on Dec. 5 a total of \$1,370. This is the most the church has ever given to the offering. Truman D. Scarborough is pastor; Paul Spears is Brotherhood director; Mary Goodin is WMU director.

First Church of Vancleave, Jackson Association, went past its Lottie Moon Offering goal by almost 50 percent, according to an announcement by Randy Davis, pastor. The total offering given at the church on Dec. 5 was \$2,904 compared with a goal of \$2,000. The church's mission offering effort was kicked off on Nov. 13 with a banquet at which the speaker was Felix Greer, former pastor who is now a teacher in the seminary at Monrovia, Liberia. The project chairman was Ann Cowart, and the Woman's Missionary Union President is Jenny Havens.

## Uniform—January 2

## Teaching forgiveness

By John G. Armistead,  
pastor, Calvary, Tupelo  
Luke 7:36-50

At the beginning of Jesus' ministry, his extraordinary works of power caused the village people of Galilee to proclaim him a prophet of God. His rapidly growing reputation naturally attracted the attention of the religious leaders. Pharisees such as the Simon in this passage were curious as to whether Jesus were truly a prophet. Perhaps this is the reason he invited Jesus to his home for dinner. That dinner and an uninvited guest provided the occasion for Jesus to reveal some basic lessons about the nature of forgiveness.

## I. Forgiveness must express itself in love (7:36-38)

A quite notorious woman of the community, probably a prostitute, unexpectedly appeared at the dinner in the Pharisee's home and approached the couch where Jesus was reclining. Obviously she had heard Jesus preaching previously (perhaps at Levi's house) and had come to know God's grace and forgiveness.

She was compelled by the love and gratitude she felt for Jesus to enter this private house and express her love. This was indeed a bold action. She probably intended only to anoint Jesus with an expensive perfume, but as she drew near the couch and stood behind him her emotions overcame her and she spontaneously burst into tears. The tears fell on the feet of Jesus, and she quickly tried to wipe them dry with her hair. Then she began kissing his feet, signifying the deep reverence she had for him. Finally she poured the perfume over his feet. This perfume could have represented her life savings.

It was a dramatic expression of the love for Christ which springs from forgiveness. Such love cannot be contained. It must be expressed boldly, spontaneously, and sacrificially.

## II. The greater our awareness of forgiveness, the greater our love (7:39-43)

The proper Pharisee, Simon, was shocked. How could any decent, godly man allow such filth to touch him? Certainly Jesus is no prophet, he thought. If he were, he would have known what kind of woman this was and repelled her.

Reading Simon's thoughts Jesus told him a parable concerning a certain man to whom money was owed by two other men. One owed fifty times more than the other. Neither could pay, so the man forgave both of them their debts. "Which of these two," Jesus

asked Simon, "will love him more?" Simon answered, "I suppose the one who was forgiven the most."

"You are correct," said Jesus. Simon could not miss Jesus' point. Neither can we. One who has truly become aware of the magnitude of his sin and God's gracious forgiveness has an intense love for Christ. Little awareness brings little love.

The closer to God we walk the greater we perceive his holiness, our unworthiness, and our desperate need of his mercy and forgiveness. A heart that is cold towards Christ understands very little about the nature of sin and forgiveness. Great saints have often been the most conscious of their sinfulness. Paul, for example, could think of no one who was a greater sinner than he.

## III. Forgiveness is confirmed by love (7:44-47)

Jesus reminded Simon of the lack of customary courtesies shown upon his arrival, whereas the woman had generously supplied them all. Her display of great love proved how decisively she had come to know God's forgiveness (7:47). It was not her love which brought forgiveness. Jesus makes it clear that faith accomplished that (7:50). Yet such great love assures the heart of God's work of grace and his forgiveness.

## IV. Forgiveness is God's gift (7:48-50)

Though she was already converted, the woman was assured by Jesus that her sins had been forgiven (7:48). He was lending his authority to rehabilitate her to society. This announcement provoked the other dinner guests to say within themselves, "Who is this that forgives sins?" The answer is obvious to the reader of this gospel. Only God can forgive sins. Therefore, this one speaking to the woman is none less than God himself, who in Jesus shows us completely how much God longs to forgive us and to what extent he will go to accomplish our salvation.

## Video in Singapore

SINGAPORE—The Singapore Baptist Media Centre's new video evangelism department recently produced its first video tapes for home witnessing in Chinese dialects. Nearly 50 percent of Singaporeans have access to video in their homes. Besides introducing the video tapes, the Baptist Media Centre sponsored films which drew almost 90,000 people in 1982. Used primarily for evangelism, the films resulted in 400 people accepting Christ as personal savior.

## Life and Work—January 2

## Temptation of the Righteous One

By Beverly V. Tinnin  
pastor, First, Meridian  
Matthew 4:1-11

I like the story of the realtor and Satan having to do with the temptation of Jesus. He said to the devil, "If he turns you down, I'd like the opportunity to figure with you."

It's said, "Every man has his price" and doubtless this is largely so. Balaam, the false prophet, refused a large bribe but then Balak sent a much greater offer it proved to be "an offer he couldn't refuse." Put negatively, the rich young ruler was prepared to pay a large sum for salvation. When Jesus upped the cost to "give everything you possess," he left sorrowfully because material possessions were too dear to him.

To our lesson text for this week now. Jesus had just been baptized and introduced to the people by John the Baptist. He felt it necessary to withdraw to himself to "get it all together." For whereas Christ as God's son and hence divine, He was truly man and had to face circumstances with exactly the same resources available to every man. So he withdrew for the purpose of prayer to construct a game plan for his earthly ministry.

The figure forty appears prominently in both the Old and New Testaments. It carries with it the idea of a considerable length of time. Perhaps here it is associated with Israel's forty years of testing in the wilderness.

The first temptation tests his humanity (4:2-4). He had forgotten his body needs in his communication with God. Thus, it is valid fasting, if it results from giving oneself to that which is more important than eating or drinking. While a person is caring for a very sick loved one, meals are sometimes missed without the consciousness of having done so. New Testament fasting is never the way one proves his love, but is the result of that love taking precedent over meeting one's own personal needs. When Satan took advantage of the Lord's need and suggested that the ends justified the means (i.e. power available for the good of mankind used for personal gain), Jesus rejected summarily the suggestion.

Instant fixes or shortsighted "get the job done at any price" ideas are not part of the vocabulary of Jesus. He would take no short cuts to achieve his ministry. For us, the choice is ever before us. Will it be the Word of God or "bread alone" that governs our lives?

The second temptation is to be religious (4:5-7). To use real or fake signs to one's own advantage. To

capitalize on and to manipulate the superstitious or mystical outlooks of people is a profitable exercise now as then. To "zap" someone before a television audience by the Holy Spirit's power or to induce the infirm to throw away crutches in a highly visible way is to invite much applause, as well as large offerings. Jesus eschews the spectacular, opting for that which attracts gratitude and love from his disciples. He knew there was no connection between true faith and outward happenings.

The final temptation in this sequence of events might be called the **temptation of ambition** (4:8-16). Many have allied themselves with Satan to gain power. There have been endless numbers of promising young men who have entered the field of politics who lost their credibility as well as their souls in order to get elected. Political action groups, as well as businesses and wealthy individuals, have bought and paid for public servants who became their personal lackeys. In this narrative, the Messiah rejects the hold on men's hearts that political rule would give. The place of government is powerful and important, but this rule is over the hearts of man. Through precept and example he would lead men to be more kind, forgiving, and loving. This kingdom would reign forever and forever, and her citizens by their own free will and accord would follow the Good Shepherd's leading.

In closing we might add that the resources Jesus used in order to defeat Satan are available to each of us. They are: the Holy Spirit and the Word. Jesus shows us in this lesson "the way to victory."

## Sound system given Sunflower

During a recent business meeting at Sunflower Baptist Church, Sunflower County, (Harold Mosley, pastor) the need for a music sound system was discussed. The cost of \$500 or \$600 was more than the music budget allowed. However, the church okayed the purchase of the system.

Before the meeting was over, Mrs. Frances Parker offered to make a donation, paying for the system in full, in memory of her late husband, John Sidney Parker, on the occasion of his birthday. Mrs. William Walker volunteered to buy the two needed microphones.